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"RATIONALIST." WEEKLY

FILE NO. AUM/6/APP/86.
- do - ARS/8/APP/85.

Dt. 20-8-1987

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FILE NO. AUM/6/APP/86.
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FILE NO: AUM 6 APP 86-

FILE NO: ARS 8 APP 85-

RATIONALIST PAPER

1) Continuation from vol. 23 No. 47

Monday 2-9-1963

-------to be contd/-

FILE NO: AUM 6 APP 86-

FILE NO: ARS 8 APP 85-

RATIONALIST PAPER

1) Continuation from vol. 23 No. 47

Monday 2-9-1963

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by

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* * *

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RS. 15—00

THE STOMACH

J. B. S. HALDANE

(Continued from last issue.)

If a current from an accumulator is turned on in the opposite direction to the natural one, the secretion of hydrochloric acid stops. If it is turned on in the same direction, more acid is secreted So it is pretty clear that the current is the cause of the acid secretion. And one can easily make a model electric cell which acts in the same way. To put the matter roughly, the current pulls positively charged hydrogen ions out of the cells of the stomach wall and makes the juice acid. Other ions cannot get through the membranes. We do not yet know for certain how the stomach converts chemical into electrical energy, though the Sheffield workers have a theory on this point which may well be true.

This is the first time that animal or plant tissues have been shown to produce a continuous electric current. It has long been known that an active nerve produced a short pulse of current lasting for a hundredth of a second or less. And fish with electric organs can produce sudden discharges like shocks from a condenser, with voltages measured in hundreds or thousands of volts. The current is, of course, a feeble one by ordinary standards. If every passenger in a bus swallowed an insulated wire with an electrode at the end of it, and this was connected to his neighbour's mouth, they would form a battery. But it would only give a potential of two or three volts, and not enough current to light more than a few lamps. Nevertheless we have here a process which produces a current by a process very different from that in any ordinary electric battery. When it is fully understood it is quite possible that it may be copied on a practical scale.

At present we use the chemical energy from burning coal by first converting it into heat, and then converting some of the heat back into power again, a process which is found to be wasteful. The stomach may give us a hint as to how to carry out the whole process at a low temperature, and thus lay the foundation of electrical industry 50 years hence!

Some people will say that it is a ridiculous idea that a frog's stomach should influence engineering practice. The answer is simple. About 1786 Galvani had hung a frog's hind legs on a copper hook, and found that they twitched when they touched an iron railing on which the hook was hung. He soon found that other parts of different metals had a like effect. This was the first method which could direct a low voltage electric current. Only later was it found to exert a force on a magnet, as it does in an ammeter and voltmeter, or an electric motor. If Galvani had been told that 150 years later most large cities would be lit through his discovery, I doubt if he would have believed it.

Others will say that 50 years hence we shall be getting electric energy from atomic power. That is probably so, but it is fairly sure that we shall only be able to make it on a very large scale, and under rigid precautions. There will probably be plenty of scope for small scale electric power production, especially in vehicles. Meanwhile, doctors are beginning to get patients with stomach trouble to swallow electrodes on the end of insulated wires. It has long been known that the stomach may produce too little hydrochloric acid, or none at all, and that this is one cause of gastric trouble. We now have to find out why this happens. Does the stomach fail to produce the needed voltage, or has some other part of the process gone wrong?

Probably some people will be found to have no voltage to enable them to produce acid, while others have something comparable to a short circuit, which makes it useless. If so, the methods of cure and prevention will be different in the two cases. I am afraid it will be several years before these electrical measurements are of any value to the patients..

When a new diagnostic method is introduced, the first thing to do is to use it on a variety of cases, and see how far it agrees with older methods. When the clinical thermometer was invented, the first step was to study normal and feverish people, and to distinguish between different sorts of fevers. Only later was it found how to bring temperature back to normal, where this is possibe. The methods employed in different diseases, for example, pneumonia and typhoid fever, are, of course, quite different.

I am glad the departments of physics and biochemistry at Sheffield are Co-operating in this work. This is an excellent example of the unity of science, and the fight against narrow specialism which is so necessary if science is to go forward.

(*Continued from page 6*)

He said that while it was necessary to condemn private companies making excessive profits, there was no reason why a public sector undertaking doing the same should be excused. Streptomycin produced in a Government plant, he added, cost only two annas, and was sold in the market for twelve to fourteen annas! "Some want loot by private companies to go. Others want loot by Government undertakings to end. I want profiteering by both to be stopped."

Dr. Lohia accused the Government of misusing the Emergency and said that it was wrong to arrest people like Mr. Kisen Patnaik, socialist member of the Lok Sabha, and the Bombay Trade Union Leader, Mr. George Fernandez, under the Defence of India Rules.

He said that ever since Mr. Nehru became the Prime Minister he had got into the habit of not saying things in a straightforward manner.

Dr. Lohia said he had been told that Mr. Nehru had himself looked into almost every page of the agreement with the Voice of America and had even tickmarked the pages.

(*To be continued.*)

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The Rationalist

THE CENSURE MOTION

An honoured one of our friends and patrons, the U.S.A., Abraham Lincoln, has said, "To sin by silence when they should protest, makes cowards out of men." For long, Indians have borne administrative evils in silence, like cowards. Even now when foreign debts and local exploitations have reached a pitch, and families are driven to suicides by callous controls, we all sin by silence. At such a juncture, that a few persons were able to voice their protest in the nation's Parliament, comes as a refreshing change, and a sign that the nation is not yet completely doomed.

Mr. Nehru does not claim Divine Right as Prime Minister. He is not a strong man like Napoleon, or Hitler, or Stalin, or Gandhi, but circumstances put him on the saddle, and he is sticking to the horse-back clutching the mane and pressing the belly. His help-mates are poor personalities, of poorer statesmanship, and prone to excesses, and instead of controlling them he pats them; And lo! you have riotous waste and unchecked evil!

And Lincoln's words, "To sin by silence when they should protest, makes cowards out of men," seem so appropriate. Mr. Kripalani reminds us of Lincoln. With a frock coat and top hat, he would look like Abraham Lincoln. Appropriately he has rung the bell of protest... What he and others have said in Parliament is what the public have long been saying and feeling.

Acharya Kripalani, moving the motion of no-confidence in the Prime Minister and the Council of Ministers in the Lok Sabha recently, said: "I have no hope from this Government. It has failed in everything."

Mr. Kripalani said, in spite of three Plans, the condition of the people continues to be bad. A former Congress President, Mr. Dhebar, and also the Prime Minister had said the poor were becoming poorer and the rich richer. "Therefore, there must be something radically wrong with our Plans. I submit the Plans are defectively drawn up and more defectively executed."

Referring to administration, he said it was admitted sometime ago that there was corruption at the lower levels; "but today he will be a bold man who will say that there is no corruption in the higher ranks! There is corruption in the political field, and we have seen Ministers and ex-Ministers accusing each other of getting money from doubtful quarters for doubtful purposes."

Mr. Kripalani accused the Government of not taking a firm stand when China occupied Tibet, and for entering into the "Panch Sheel" treaty with China. What was enunciated in this treaty was not "Panch Sheel" but "five nonsenses!"

Strongly criticising the Gold Control rules and the Compulsory Deposit Scheme, Mr. Trivedi said that these two had roused the feelings of the people against the Government. Far from stopping smuggling of gold, the rules had done the greatest harm to the country and had rendered hundreds and hundreds of persons unemployed. Placing a big bunch of telegrams on the table, Mr. Trivedi said that he had received them from all over the country. He read out a telegram which criticised the Gold Control Rules and called upon the Finance Minister to resign.

About India's foreign policy, Mr. Trivedi asked "Are we non-aligned? When

it came to the rape of Hungary we kept quiet. Were we non-aligned? When it came to Tibet, were we non-aligned, or were we afraid of a goonda? When the Suez issue arose, we jumped and there was no question of non-alignment. It is a question of yielding to pressure coming from goondas! Why should we not have diplomatic relations with Israel?" he asked.

About the proposed joint air exercises, Mr. Trivedi said that India would learn something from the advanced countries. "We are not well-equipped. We have been sleeping over our defence. We have allowed things to drift. When our country is faced with the present situation from the Chinese monster and Pakistan mischief-mongers we should be alert and avoid vacillation.

The Jan Sangh leader accused the Government of misusing the Defence of India Rules for putting behind bars persons belonging to Opposition parties. "It is our bounden duty to organise opposition"; he said.

Mr. Prakash Vir Shastri (Independent—Uttar Pradesh) said it was a strange irony of the situation that those very people who had pleaded for strengthening the hands of the Government in the wake of the Emergency were to-day attacking the Government. The fact that a no-confidence motion had been brought here showed how Government had failed to rise to the occasion!

Mr. Shastri accused the Government of hiding facts of the Chinese aggression from the people. Even now Government were not prepared to disclose the report of the NEFA enquiry. Whatever little hope, of mending matters in the Defence Ministry, was there after Mr. Chavan took over, that had been frustrated as the Ministry itself had been truncated!

Mr. Shastry said it was very strange that even after the Das enquiry and the NEFA probe, the Prime Minister should claim that corruption was only at the lower levels. It was also strange that even after Mr. Justice Das had found Mr. Malavia guilty on two points Mr. Nehru should continue to say that he did not consider him guilty. Such utterances of Mr. Nehru were only encouraging people to entertain doubts even against him!

Not only this, the administration in a number of States had gone to dogs! Various charges of corruption had been made against Chief Ministers and Ministers, including Mr. Kairon. Allegations had been made against Mr. B. Patnaik of Orissa that he gave money to the P.S.P. to fight some Congress condidates. In U.P. a large number of Ministers had resigned but the matter was still pending.

Mr. Shastri said that despite questions on several occasions the House had not been given information about the travelling and daily allowances of Ministers. A recent report showed that the trunk call bill of a Bengal Minister had come to Rs. 6,500!

Mr. Shastri said that many takshaks (serpents)were entwined round Mr. Nehrus' "throne" and might succeed in bringing down the Indrasan of Mr. Nehru itself. The "Kamaraj mixture" was no remedy to the "cancerous ailment". A high-power commission should be appointed to probe into all charges of corruption, he said.

Dr. Lohia said that Government had lost the confidence of the people after the Chinese invasion in October last, and it must, therefore, resign and seek fresh elections.

He said it was true that the Congress had been returned to power with great majority in the last general elections. But the situation had changed after the Chinese attack.

He said, "I maintain that this Government is a Government of national shame! It no longer represents the people. It is therefore necessary that Government should resign and fresh elections should be held in the country."

Dr. Lohia, who attacked both the home and the foreign policies of the Government, held Prime Minister Nehru personally responsible for many of the nation's present-day ills.

He said that there was 17 to 18 crores acres of land in the country lying barren. But Government had not taken necessary measures to bring it under plough.

Dr. Lohia said, "When this is the condition of our agriculture, and so much land is lying unused, the Prime Minister comes forward and suggests to the people that they should grow food in flower pots and on the terraces of their Houses!"

"The Prime Minister only hypnotises people with his personality and deft use of words," he said.

Dr. Lohia said that India was the most undernourished country in the world. "I feel ashamed when the Food Minister comes here and brags about his performance!"

Dr. Lohia said, "The trouble is that the approach of this Government to problems is pervert! An efficient Minister here is not one who increases production but one who can bring more MIGs from Russia or more food from America!"

Speaking on foreign policy, Dr. Lohia said, "One Minister of this Government clings to U.S.A., and another to USSR, and the magician tries to hold the balance by the charm of his personality, and they call it non-alignment!"

He alleged that the Government as also the nation were to-day split on the question of foreign policy.

Referring to the rise in national income, Dr. Lohia said that most of it had not reached the people. Governmental expenditure alone had gone up manyfold.

He said that 27 crores of people in the country to-day lived on an average income of annas three per day. While this is the state of affairs, a single family of businessmen in the country earns Rs. three lakhs daily!"

Dr. Lohia further stated that a sum of Rs. 25,000 was being spent every day "on the man occupying the highest position in the country.

When some Congress members shouted "no, no" Dr. Lohia said, "It is better you do not challenge me. Otherwise I will come out with more facts!"

Dr. Lohia said, "Some people say I have some personal enmity or malice for the Prime Minister. It is not true. I would have excused him in view of his advancing age. But fifty lakhs of people occupying big positions and copying him have led the country to its present state."

He said, "It is because business and politics in this country are linked together there is such widespread corruption. One member of the family becomes a Minister and the other a businessman, and they help each other!"

Dr. Lohia stated that he could give documentary evidence to prove that there were many such "couples" in the country: in some cases the husband was in politics and the wife in business, and in some others it was the case of the father and the son!

(Continued on page 3)

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OVERPOPULATION

False Fear

World population just keeps going up. During the last fifty years, it has increased by no less than 826 millions. Every day there are 60,000 more mouths to feed.

This great increase may be said to have begun 300 years ago with the scientific revolution, which opened up for man the secrets of nature and gave him vast new powers. During this period the world population has quadrupled, as the following table shows:

Probable Population of Individual Continents From 1650 Onwards In Millions.

	Africa	America	Asia	Europe	Oceania	Total.
1650	100	13	330	100	2	545
1750	99	12	469	146	2	728
1800	90	25	602	187	2	906
1850	95	59	749	266	2	1171
1900	141	151	839	435	6	1572
1949	198	321	1254	593	12	2378

The greatest growth has been during the last 50 years, when—according to W.H.O. official, Dr. S Swaroop, in a study in the latest issue of the Epidemiological and Vital Statistics Report—"the world has added more persons than actually were living in 1900 in the whole world excluding Asia, and the rate for the twentieth century shows world population to be increasing as never before."

The table above shows that Europeans and their descendants who migrated overseas had the greatest relative increase. In the last three centuries, they increasd more than sevenfold, as against a threefold increase for the rest of the world.

So far as continents and countries listed are concerned, the rate of increase this century has been slowest in Europe (excluding the USSR) with 36%, and most rapid in the Americas with 112 per cent. Of the 52 countries listed, Eire shows a 7% decrease and France only a negligible increase. The present territory of the USSR, which in 1900 contained less than half of the population of the remainder of Europe, has increased by 59 per cent in this period.

In Australia, Canada, New Zealand, and the United States of America, the rates of population growth have exceeded those of Europe. The most rapid increase has been in Argentina (251 per cent), Cuba (231 per cent); Columbia (271 per cent), and Brazil (191 per cent). The American Continent (that is, North, Central and South America) has added about 170 million and doubled her numbers this century.

Of the 2,378 million inhabitants of the world, the great majority—1,254 million—live in Asia. In fact, half of the total world increase has been contributed by the Asiatic countries alone. China's population is 463 500,000—the largest in the world, and that of India and Pakistan 420,400,000. This compares with the total European population without the USSR, of 393 million.

This continuing growth in population cannot be ignored. Mr. Nehru spoke of it when, the other day, he said that from being a fad of some individuals in India the need for family planning had become

one of the important issues before the country.

We know that the great increases in population in Europe coincided with the development of modern technology—and as Vannevar Bush has said "in spite of great wars. At the same time, and for the same reason, the general standard of living has risen, taking the world as a whole, in spite of the insane destruction of war. In fact the sequence was in the other order, the application of science lifted the controls by raising living standards, and a burst of population followed."

Before the eighteenth century the major factor in controlling population growth was the death rate. Now with the extension of medical science and public health measures mortality is being reduced with a resultant increase in pressure on available food resources.

The present-day Malthusians proclaim words of gloom, but there is no doubt that the technical means are available to provide for a still greater population than now exists and at a higher standard of living. Dr. Bush, speaking at the Massachusetts Institute of Technology two years ago, reminded his audience that rinderpest, a disease which still kills millions of milk and beef cattle every year, can be conquered by techniques which are already well-known.

Bovine mastitis in the milk producing herds of Europe is estimated to cost five million metric tons of milk a year. New techniques utilizing penicillin permit control of that disease. The removal of the tsetse fly from Central Africa will free the area of sleeping sickness 'to augment the world stock of provender by an amount sufficient to feed Africa and swell the supplies of other continents as well.". With the abolition of tropical diseases, vast new areas are being opened up for cultivation and habitation.

Further, research now going on into the nature of photo-synthesis may make it possible for us to produce "either protein or edible fats or carbohydrates as desired", thus changing the whole world food situation.

Population pressure is a purely social phenomenon. As Dr. J. M. Latsky, F.A.O. nutrition expert, has said: "The greatest shortage in the world is shortage of manpower—effective manpower—men enervated and weakened by malaria simply cannot produce enough to feed themselves. Eliminate malaria and they can produce enough for themselves and a surplus as well!

"Manpower must be increased. The vicious circle must be broken. Ignorance, disease and malnutrition produce a pitiful specimen that is only one-tenth of a man. He cannot produce enough even to feed himself. He lacks energy for any self-improvement. And so it continues—with more ignorance, disease and malnutrition. This cycle can be broken at any point, with education, better hygiene and sanitation, better land use, increased manpower. The whole cultural complex must be dealt with."

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The Rationalist

THE CENSURE MOTION

(Continued from last issue.)

Dr. Lohia said it was wrong on the part of the Prime Minister to have called Longju " a disputed area." No good Prime Minister could describe a part of his own territory in this manner.

Referring to the taking over of Tibet by China, Dr. Lohia said, " I do not suggest that we should have waged a war over Tibet. What I suggest is that we should not have accepted the running over of Tibet by the Chinese."

About parts of Indian territory occupied by China now, Dr. Lohia said, " I do not want our troops to go and throw the Chinese out just now. But we must at least remove the causes which led to the debacle.

He demanded that land revenue on holdings upto six and a half acres be abolished.

Dr. Lohia said the trouble with the Prime Minister was that he did not repent his mistakes. " I feel ashamed that after 15 years of freedom we have not been able to make our country strong enough to resist aggression. But he is not ! "

Dr. Lohia stated it was wrong to say that China had cheated India. Their designs had been clear from the very beginning. They had been systematically claiming and nibbling at Indian territory. " Chanakya has said that a ruler who states that he was cheated by the enemy should be removed forthwith."

He accused Mr. Nehru of casteism and giving patronage to his family members. Ability and opportunity in the country to-day he said, were the prerogatives of a few. " The father becomes the master of the Government and the daughter of the people."

Dr. Lohia said, " I will not give names except that of one General who had never seen war and was placed in charge of the operations in NEFA ! "

He stated " unless opportunity is given to the vast majority of people belonging to the lower strata, it would be difficult for this country to progress."

Dr. Lohia said, "Congressmen say that the opposition is divided. What about Congress and the Government ? Are they not divided ? "

He said the time was coming when there would be only two groups left in the country —one demanding the restoration of the boundary between India and China as on August 15, 1947 and the other asking for the withdrawal by China to the position existing on September 8, 1962.

Dr. Lohia stated that he had never used abusive language against Mr. Nehru, who had called him a goonda. " I do not get angry with him any more. I take pity on him ! "

Mr. Nehru, who sat through Dr. Lohia's speech was seen taking copious notes.

Mr. Nehru recalled the freedom struggle when under the leadership of Mahatma Gandhi, they thought in terms of a social objective and a vision of the future. If India was to go ahead, she would have to have a vision of the future always, and always to judge our present conduct by seeing how far it came up anywhere near that vision.

He then referred to the need to build an industrial base for the country's strength,

economic and military, and said he was "astounded" that Mr. Masani should have questioned the need for a new steel plant. Small industries were important, but no country had been industrialised in that way. We cannot advance without an industrial base, which means basic and heavy industries."

From the basic industries, small industries flowed. "If you do not establish that (heavy industry), you remain tied up with other countries who are ceonomically dominant over you, who can prevent your growth, who can lower down your rate of progress."

Although the Government started the Third Plan with difficulties, they were carrying on a little better than expected. One of the main problems facing the country was how to make an individual change his mental outlook and urge him to use modern tools. "With that end in view we started the Community Development and succeeded to some extent."

Despite faults here and there, he said, the old stagnation in the country had gone or was going. "Certain dynamism is coming and India is changing. I think it will change pretty fast in the future."

In spite of poverty, Mr. Nehru said, there was greater well-being in India today except in some pockets than ever before. People were eating more and better food and were wearing more clothes. They had better housing. Schools were coming up and there were health facilities.

TALL PEOPLE'S CLUB

Several hundred German and foreign members met in the Bavarian capital of Munich to celebrate the 10th anniversary of the West German 'Tall people's club" (Klub langer Menschen — KLM) with plenty of real Bavarian beer and sausages. The club has more than 2,100 members in some 20 districts in the Federal Republic. Its longest member is a barkeeper from Irlangen in Southern Germany, Eberhard Weller who measures a gigantic 7 ft. 7 inches from head to toe! Herr Weller's wife is not a member of the club as she is "only" 5 ft. 4 in. tall. Many of the club's members have become great friends, a fact proven by the many inter-club marriages. One of the group's most important and earnest endeavors is to do away with all material worries that continually bother the extra-long. Some clothing stores already sell clothing in extra-long sizes at no additional cost. And even though the club's chairmen have medical reports to prove that people over 6 ft. 3 in. need at least 25 percent more calories than other people, a "tax reduction for those injured by the effects of growth" has not yet been passed. A delegation of 50 club members recently spoke with Chancellor Konrad Adenauer. Club member and chancellor's son Chaplain Paul Adenauer (6 ft. 6 in.) appeared in a cassock that was much too short, to his father's dismay! Even though Chancellor Adenauer was unable to help, he gave the following advice in parting: "I can only say - don't give up!" But tax officials were not overly impressed with the Chancellor's words. Their explanation: "A special tax law for long people would have to be immediately followed by laws for the fat, thin, flat-footed, etc. We'r very sorry ..."

West German Press Service.

THE A 1 CHIEF MINISTER!

The Supreme Court by a majority judgment recently allowed an appeal by Sardar Pratap Singh, a civil surgeon, and set aside the Punjab Government's order placing him under suspension and directing an inquiry into certain charges against him.

The appellant had taken leave preparatory to retirement. He was called back and suspended because the Government had decided to start a departmental inquiry against him.

He had challenged his suspension and the inquiry in a writ petition before the Punjab High Court.

The petition was dismissed by the High Court.

The contention of the appellant was that the action taken by the Government was not permissible under the service rules. His second challenge was that the orders passed by the State Government were malafide and "at the instance of the Chief Minister, who was personally hostile to him."

Some of the allegations made by the appellant in his writ petition were that he was asked by the Chief Minister to perform an operation on his son in April 1960 and look after him during his convalescence. As his son had left the hospital the Chief Minister became angry. He had alleged that the Chief Minister and members of his family had made requests to the appellant to show undue favours to certain patients, but he had refused to comply with some of the requests. He had also been asked to supply medicines from the hospital stores and to give valuable articles.

The appellant's case was that as a result of displeasure, the Chief Minister was thinking of taking some steps against him and on October 29, 1960 he had received a complaint alleging that the appellant had refused to examine a woman patient and had forced her husband to pay Rs. 16!

RESERVE BANK : FINE!

Seventeen persons including 12 accused, arrested and released on bail recently charged under the Indian Penal Code for conspiracy, with cheating, forgery and using forged documents in conection with the release of foreign exchange permits, appeared on 5th September 1963, in the Court of the Chief Presidency Magistrate, Mr. S. P. Chaterjee.

The first 12 accused included Suprokash Mookharjee (who was described in Court as a Superintendent of the Reserve Bank of India, Calcutta) and W. D. Macgregor (who was described in Court as an accountant of National and Grindlays Bank, Calcutta).

In their petition to the Court, police applied for remand in police custody of all the accused, including those released on bail, in the interest of the investigation and also in consideration of the facts and circumstances of the case, which they said, involved foreign exchange of about Rs. 26 lakhs.

The police alleged that investigation so far made had revealed the mysterious disappearance of a large number of files from the Reserve Bank of India, connected with this case.

* * *

For the last 15 years the Reserve Bank has been harassing all banks with its slaps and pin-pricks and presumptuous behaviour. Ever since it was set up the nation's finances have become debased, and inflation has become rampant! It has now reached the stage of its officials being arrested on charges of cheating the nation and its valuable files disappearing overnight. If it had been a Dalmia Jain concern a whole host of hunting dogs would have been let loose to catch the hare! The Banking Act is being changed now and again in order to inflict more and more control on their working. But the Reserve Bank Act is left to be stagnant and out of date. The result is now before us! Ed.

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SIR AUREL STEIN

Great Hungarian Indologist

Aurel Stein was sometimes called "the Greatest Nomad of his country". He was inspired by the soul and genius of the great 19th-century Hungarian explorer Sandor Korosi Csoma. He called himself a disciple of Hungary's Pal Hunfalvy and became an equal partner to Nansen and Amundsen in the great adventures and discoveries.

Aurel Stein /originally Mark Aurel after his uncle Mark Stein/ was born on November 26, 1852, in Budapest. He came of a wealthy merchant family. His maternal uncle was an eminent physician, and the son of his brother, Ernest Stein/ 1891-1945/, became professor at the University of Louvain and an excellent historian of the declining age of antiquity. After grammar school in Dresden and Budapest, he pursued his studies in Indology and Iranistics – on the basis of an annually renewed state scholarship – at the university of Vienna, Leipzig and Thubingen, and was awarded his doctor's degrees at the latter. In 1884 and 1885 he continued his studies in London, Oxford and Cambridge. It was from Trinity College that he sent home a paper in Hungarian on the religion of ancient Persia. He then returned home for service in the Officers' Training Corps organised at the Budapest Military Academy, which he completed with top qualification. It was here that he acquired the thorough knowledge of topography and mapping which was to enable him later on to become the greatest cartographer of Central Asia.

Soon after his arrival in Bombay on December 12, 1887, his appointment as head of the Lahore Oriental College was handed him on December 31. Over a period of more than eleven years Lahore was to be Stein's home /1888 to 1899/. He found himself in a millieu where the names of his native town and of several of his compatriots were not unknown. A honorary diploma dating from the eighties and issued by the Anjuman of Punjab may be quoted here "...all glory to the town of Budapest and to the Hungarian nation for having given birth" ....to A. C soma de Koros and to Dr. W. G. Leitner, "the most successful educationist and originator and organiser of institutions, such as the Punjab University and the Oriental College." Here in Lahore and Srinagar, Stein came to know and to win the sympathies of such prominent Pandits as Govind Kaul.

Stein's most important contribution to Sanskritism,—the exemplary critical edition and translation of the Kalhana "Rajatarangini," the chronicle of the ancient kings of Kashmir, Bombay, 1892, Westminister, 1900 / —had been conceived, among a large number of minor studies, in the brilliant intellectual atmosphere of Lahore. It was from Lahore too that Stein set out on his voyages to explore the antiquities of Kashmir and later of Bihar, and on his expedition to Buner. These voyages served as excellent priliminary training for the great Central Asian expeditions which he embarked on after a short interim period spent in Calcutta during 1890 as Principal of the Madarsa.

Rich as the first half of the 20th century was in discoveries of extreme importance in the field of archaeology and cultural history, there were few areas that threw so much light on the dark ages as Chinese Turkestan, Sin Kiang. Sir Aurel Stein did the lion's share in these explorations, devoting to them the most fruitful decades of his active life.

The Viceroy, Lord Curzon, himself an outstanding Scholar of Oriental geography, showed great understanding for the project, and so it was with the backing of the Indian Government that Stein was able to set out from Kashmir on May 20th, 1900.

The first expedition of a years's duration, was concerned primarily with the discovery and exploration of the fields of ruins at Khotan, Niya, Koriya, Endore, Rawak – sand – buried cities deserted in the fourth century, "Sandburied Ruins of Khotan," London, 1903; Ancient Khotan, I-II, Oxford, 1907.

On his return to India, Stein for a short time held the post of Inspector of the Schools in the Punjab, but on his second expedition – the expenses of which were covered by the Government of India and the British Museum – he went as Archaeological Surveyor. The voyage, whose principal stages were Loulan, Miran, and Tun-hwang, lasted from April 1906 to January 1909. In Tun-hwang his attention was held by the frescoes in the cave temples known under the collective name of "The Halls of the Thousand Buddhas," and by the discovery of an immensely valuable collection of manuscripts.

At this time he identified the western-most remnants of the Great Chinese Wall along the Su lo-ho River, up to Rhara-Nor. In the course of the expeditions—mostly in the hot summer months—he mapped the mountain ranges of Kuen-lun and Nan Shan with their numerous precipices and glaciers. While on his way back to India, towards the end of his journey, his frozen toes had to be amputated at Loh! For his third expedition he was able to secure the support of the Secretary of State for India on the condition that the finds would be lodged at a museum to be established in New Delhi. The most important stages of this voyage, which lasted from July, 1913 to March, 1916, were Domoko, Niya, Miran, Loulan, Tun-hwang, Karakhoto. To recover from the injuries suffered in a grave and nearly fatal accident, he was compelled to take rest at Kanchow. Then still half crippled, he continued his way to explore first the cases of Turfan and Murtuk, and afterwards, having crossed the Pamirs, the ruins of Kuh-i-Khwaja in the East-Persian province of Sistan, and finally the line of the "Parthian Limes" of antiquity "Innermost Asia. Detailed Report of Explorations in Central Asia, Kan-su and Eastern Iran, I-IV." Oxford, 1928. "To the memory of General Sir Henry Rawlinson".

In the course of his three expeditions Stein covered a route of approximately 25,000 miles. His self-sacrificing exertions and the quality and quantity of achievements as a geographer and a cartographer earned him membership in various distinguished geographical societies and their most complimentary awards. His merits are, however, still greater in the domains of archaeology and cultural history.

The third phase of Stein's work was yet to come in the next two decades. As shown above, the first phase centered around the problem of the archaeology and the historical geography of Northern India. The investigations of the second phase were concerned with the routes and the cultural ties between India and China as expressed by the term "Serindia." The central problems of the third phase, the ancient links between India Mohenjo Daro and Asia Minor especially Mesopotamia, are closely connected with those of the second phase.

(To be continued.)

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"SURYANAMASKARA"

"Secret of perfect health: Surya Namaskar", is the title of a pretty brochure before us by Mr. M. R. Raja Rao of Bangalore.

The Sun, by his magnetism holds the earth in place, like a ball in his palm. Without Him it would disappear! The Sun also causes all life on Earth, of man, beast, bird, tree. If no Sun arose for a month, there would be freezing night, and no kind of life. The Sun, thus, is like the husband of the earth, and father of all living things. No wonder therefore that the Parsees of Iran, Aztecs of Mexico, Incas of Peru, worshipped him as God. If he is not God, he is one of God's great Ministers!

In India, since Archaic Ages, the Sun is recognised as the basis of life, and as the abode of God:

ಧ್ಯೇಯಸ್ಸದಾ ಸವಿತೃಮಂಡಲ ಮಧ್ಯವರ್ತೀ ನಾರಾಯಣಸ್ಸರ ಸಿಜಾಸನ ಸನ್ನಿವಿಷ್ಟಃ। ಕೇಯೂರವಾನ್ ಮಕರ ಕುಂಡಲ ವಾನ್ ಕಿರೀಟೀ ಹಾರೀ ಹಿರಣ್ಮಯ ವಪುರ್ಧೃತ ಶಂಖ ಚಕ್ರಃ॥

"Meditate on God, blazing from the centre of the Sun, seated on the divine lotus, golden-coloured, glittering with jewels and weapons."

The daily ritual of the Dwijas, Sandyhaa-Vandana and Maadhyaanhika, are for invoking His power and His grace.

"ಸೂರ್ಯಶ್ಚ ಮಾಮನ್ಯುಶ್ಚ ಮನ್ಯುಪತಯಶ್ಚ ಮನ್ಯುಕೃ ತೇಭ್ಯಃ। ಪಾಪೇಭ್ಯೋ ರಕ್ಷಂತಾಂ। ಯದ್ರಾತ್ರ್ಯಾ ಪಾಪಮ ಕಾರ್ಷಂ ಮನಸಾವಾಚಾ ಹಸ್ತಾಭ್ಯಾಂ। ಪದ್ಭ್ಯಾ ಮುದರೇಣ ಶಿಶ್ನಾ। ರಾತ್ರಿಸ್ತದವಲುಂಪತು। ಯತ್ಕಿಂಚ ದುರಿತಂ ಮಯಿ ಇದಮಹಂ ಮಾಮಮೃತ ಯೋನೌ। ಸೂರ್ಯೇಜ್ಯೋತಿಷಿ ಜುಹೋಮಿ ಸ್ವಾಹಾ"

"I pray Surya and the guardians of passions to protect me from the evil consequences. May the errors committed by my mind or body or any of its organs during night, be extingnished by the night, and may I be allowed to consign whatever remnants still remain to the blazing flames of the Sun, and be purified?"

"ಮಿತ್ರಸ್ಯ ಚರ್ಷಣೀ ಧೃತಶ್ರವೋ ದೇವಸ್ಯಸಾನಸಿಂ। ಸತ್ಯಂ ಚಿತ್ರಶ್ರವಸ್ತಮಂ॥ ಮಿತ್ರೋಜನಾ ಯಾತಯತಿ ಪ್ರಜಾನನ್। ಮಿತ್ರೋದಾಧಾರ ಪೃಥಿವೀ ಮುತದ್ಯಾಂ। ಮಿತ್ರಃ ಕೃಷ್ಟೀರನಿಮಿಷಾಭಿಚಷ್ಟೇ। ಸತ್ಯಾಯ ಹವ್ಯಂ ಘೃತವದ್ವಿಧೇಮ। ಪ್ರಸಮಿತ್ರ ಮರ್ದೋ ಅಸ್ತು ಪ್ರಯಸ್ವಾ ಯಸ್ತ ಆದಿತ್ಯ ಶಿಕ್ಷತಿ ವ್ರತೇನ। ನಹನ್ಯತೆ ನಜೀಯತೆ ತ್ವೋತೋ ನೈನ ಮಗ್ಂಹೋ ಅಶ್ನೋತ್ಯಂತಿತೋ ನದೂರಾತ್॥"

"I celebrate the glory of the Sun, the benefactor, whose daily rise impels men to their avocations, who holds earth and sky in place, who unwinkingly watches the activities of men. Let us humbly offer Him *havis* mixed with ghee. O Sun, bestow thy boon on us who lovingly worship you: You are giver of plenty, saviour from disease, guide to victory, and protector from evil."

"ಆ ಸತ್ಯೇನ ರಜಸಾ ವರ್ತಮಾನೋ ನಿವೇಶಯನ್ನಮೃತಂ ಮರ್ತ್ಯಂಚ। ಹಿರಣ್ಯಯೇನ ಸವಿತಾ ರಥೇನಾ ದೇವೋಯಾತಿ ಭುವನಾ ವಿಪಶ್ಯನ್। ಉದ್ವಯಂ ತಮಸಸ್ಪರಿ ಪಶ್ಯಂತೋ ಜ್ಯೋತಿರುತ್ತರಂ. ದೇವಂ ದೇವತ್ರಾ ಸೂರ್ಯ ಮಗನ್ಮ ಜ್ಯೋತಿರುತ್ತರಂ. ಉದುತ್ಯಂ ಜಾತವೇದಸಂ। ದೇವಂ ವಹಂತಿ ಕೇತವಃ। ದೃಶೆ ವಿಶ್ವಾಯ ಸೂರ್ಯಂ। ಚಿತ್ರಂ ದೇವಾನಾಮುದಗಾದನೀಕಂ ಚಕ್ಷುರ್ಮಿತ್ರಸ್ಯ ವರುಣಸ್ಯಾಗ್ನೇಃ। ಆಪ್ರಾದ್ಯಾವಾ ಪೃಥಿವೀ ಅಂತರಿಕ್ಷಂ ಸೂರ್ಯ ಆತ್ಮಾ ಜಗತಸ್ತ ಸ್ಥುಷಶ್ಚ. ತಚ್ಚಕ್ಷುರ್ದೇವಹಿತಂ ಪುರಸ್ತಾಚ್ಛುಕ್ರಮು ಚ್ಚರತ್। ಪಶ್ಯೇಮ ಶರದಶ್ಶತಂ, ಜೀವೇಮ ಶರದಶ್ಶತಂ, ನಂದಾಮ ಶರದಶ್ಶತಂ। ಮೋದಾಮ ಶರದಶ್ಶತಂ. ಭವಾಮಶರದಶ್ಶತಂ. ಪ್ರಬ್ರವಾಮಶರದಶ್ಶತಂ। ಅಜೀತಾ ಸ್ಯಾಮ ಶರದಶ್ಶತಂ. ಜ್ಯೋಕ್ಚ ಸೂರ್ಯಂದೃಶೆ। ಯ ಉದಗಾನ್ಮಹತೋರ್ಣವಾತ್. ವಿಧ್ರಾಜಮಾನ ಸ್ಸರಿರಸ್ಯ ಮಧ್ಯಾತ್ ಸಮಾವೃಷ ಭೋರೋಹಿತಾಕ್ಷ ಸ್ಸೂರ್ಯೋ ವಿಪಶ್ಚಿನ್ಮನಸಾಪುನಾತು॥"

"Here comes the glorious Sun, immortal and eternal, for the spiritual and material welfare of all. By dedicating ourselves to him we attain the highest good. From him are blazing forth the highest qualities

for the edification of all living beings. He encompasses heaven and earth, and is master of all things living as well as those inert. Let us offer adoration to this luminous, beneficent, and magnificent Divine Force. May we see 100 summers! May we live nobly 100 years! May we prosper with our family 100 years! May we live happily 100 years! May we live victorious 100 years! Thou lotus-eyed Divine Being that arise from the Ocean, thou art all-knowing and all-powerful. I beseech Thee to purify my mind, and make me live purely, honestly, virtuously."

So our ancestors prayed aeons ago to God Surya in the course of their daily Sandhya, realising in full the effect of the sun's light on our mind, of his heat on our body.

A further process of imbibing the Sun's powers was conceived by them and prescribed as "Suryanamaskara". It was a therapy of solar heat and light, and it was a more potent therapy than the X Ray therapy of today. Practised with religious austerity, incanting the prescribed *Mantras*, the benefits would be not only bodily and mental but also spiritual and psychic. Without the mantras it would be beneficent physical exercise, motivated by the sun's heat.

The difference between exercise without the Sun, and exercise with the Sun, is like the difference between putting the pants in a clothes-press, and pressing them with an electric ironer.

Teenagars require exercise for developing the body and mind. Adults require it to prevent stangation and keep the body cleansed of impurities. Golf or walking or gardening are hardly comparable with Suryanamaskara for that purpose.

The brochure by Sri M. R. Raja Rao is a valuable handbook to both young and old. It is well-got-up, and simply and attractively presented, and is easily understandable for English-knowing readers. If a Canares version is brought out, it would be a boon to the non-English general public, from the merchant in the bazaar to the politician in the Legislature, and to the many engaged in the Professions.

"Secret of perfect health. SURYA-NAMASKARA" by M. R. Raja Rao, 188 Satyalaya, Subrama Chetty Road, Bangalore 4. Price Rs. 2-10.

SANSKRIT MSS. IN LEIPZIG

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From The G.D.R. News Bulletin.

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The SILK-WORM

What sort of world do animals live in? In every animal, including man, knowledge and impressions of the world are made up of direct sensory impressions. But the sensory receptors of different animal species differ tremendously in the stimuli they will respond to and in their sensitivity to these stimuli.

One of the disadvantages of innate behaviour, is its ridigity. For example it has recently been discovered that the feeding behaviour of the silkworm was controlled by chemical means. The chemical which attracted the silkworm to the right sort of food operated by the sense of smell. When it reaches the food, the larva tests it with special chemo-tactile receptors which can distinguish chemicals when in contact with them. If the 'biting' chemical is present, this causes the larva to bite off some food: in the mouth of the silkworm are some more receptors controlling the 'swallowing response' and when the right chemical is present to stimulate these sense organs, the food in the mouth is swallowed.

Mulberry leaves, on which silkworms feed, contain all the three chemicals required to produce a synthetic food, just as nutritious as mulberry leaves, but if the 'swallowing' chemical is left out, the silkworm goes to it, bites it, but will not swallow, and in fact dies rather than eat the otherwise perfectly suitable food.

* * *

But dod Food Ministers can ask men to eat anything!

Ed.

VENUS AND MARS

Leningrad, September 3: The astronomers of Pulkovo Observatory are taking pictures of Venus and Mars to define more precisely their position in space.

Commenting on this work, Prof. Alexander Doich, head of the Department of Photographic Astronomy, said that a knowledge of the precise location of planets in the sky is necessary for a correct planning of the course of spaceships which will fly to other planets. "Of course, many years will pass before people will embark on space cruises to other worlds of the solar system. But it is necessary to prepare for this already now", he stressed.

Photographs of Venus made in Pulkovo helped to define more precisely the position of this planet. A cassette of a new design was used. It revolves and gives a clear picture of the planet moving relatively to the other stars. A double focussing camera was used for the first time in photographing Mars, and this also made it possible to define more precisely the position of Mars in the sky.

SOVIET NEWS.

ಯಜುರುಪಾಕರ್ಮ	0—4—0.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0—4—0.
ಭಗವದಾರಾಧನ	0—2—0.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜವಿಜಯಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	0—4—0.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

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* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

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MOST URGENT

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"Dear Sir,

Please send immediately by V.P.P. one copy of "Sanskri Wisdom" by G. R. Josyer. The address to which the book may be sent is given below. Thanks.

Professor, V. B Priyari, B.E., M.I.E., M.I.K.C.
Devi Cottage, Monnt Abu, Rajasthan."

* * * 28-1-63.

"Dear Sir, Mangaldoi Assam.

Being a humble but keen student of art, literature, philosophy and astrology, and being a writer and author of several books on various subjects, I have come across your thought-provoking and refreshing contribution, "Sanskrit Wisdom", and am deeply impressed. In my humble opinion your book is really a substantial contribution of lasting value towards the world of Sanskrit literature. For this beautiful book you deserve congratulations from all quarters concerned. Yours Sincerely,

Abani Bora, M.A."

ವು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ವು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಯುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ವು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಿಸಿದೆ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೧-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ವು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದವೇಲೆ ಮಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೫

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ನಾಲ್ಕುಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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RS. 15—00

SIR AUREL STEIN

Great Hungarian Indologist.

(Continued from last issue.)

Having, in the course of his "happiest wanderings" 1926 in the territory of the upper reaches of the rivers Swat and Indus, and in the region of the Pir-sar mountain ridges, cleared the circumstances of Alexander the Great's Indian campaign and the location—till then still unknown of the rock fortress of Aornos, on Alexander's Track to the Indus, London, 1920, etc, he proceeded to explore still more ancient links between the Orient and the Occident. With the assistance of the British Museum, Harvard University, the British School of Iraq, the Persian Government and others, Stein in the years between 1915 and 1931 led seven expeditions to more or less unexplored and archaeologically unknown territories in Baluchistan, Southern and Western Iraq and Syria. The bulky volumes of his great works based on the results of these journeys, "Archaeological Reconnaissance in North-Western India and South-Eastern Iran." London, Macmillan, 1940, together with innumerable smaller papers are an important contribution to our knowledge regarding the routes of the wanderings and cultures of ancient peoples, up to the Roman Lines losing itself in the sands of the desert: From the Chinese Wall to the Roman Wall!

Sir Aurel Stein spent his last years in his beloved India. In 1940 he searched for the bed of the Sarasvati, the great river of the Vedas; the years 1941 and 1942 he spent in tracing the route of Hiuen-tchang and Fa-hien, two Chinese pilgrims of the 6th and 5th centuries, into India over the wild ravines at the upper reaches of the Indus, where no European had ever set foot before, along "the route of the hanging chains," and through mountain passes at an altitude of five thousand metres. He was eighty years old at the time. "The scrambles along precipitous mountain sides are a bit fatigueing," he wrote during his journey. At last, while exploring the ruins of ancient Gedrosia situated between rivers Hab and Porali, he elucidated the geographical circumstances of Alexander the Great's retreat. On October 15, 1943, he still wrote to his friend C E.W. Oldham a letter full of plans for a minor expedition to Afghanistan, and remarked that he was feeling "very fit. Eleven days later, at the zenith of his fame and in full possession of his faculties, he died in Kabul on October 26, and was laid to rest there.

To write on the life and work of Sir Aurel Stein constitutes an attractive but difficult task, and he who undertakes it will have to follow Stein's tracks not only in Britain but in Hungary and in India as well. For sixty years he was philologist, and for fifty years an explorer in the fields of archaeology and geography. The world opened up before him, and, he presented the world with keys to the mysteries of thousands of years, of ancient cultures vanished long ago. The vast material he collected is housed in the museums of London, New Delhi, Calcutta, Lahore, at the Harvard University and in Iran. No disease, no grave accident or amputation, nothing was able to deter him from carrying out the projects he had set his heart on. To quote from the obituary written by his old friend C.E.W. Oldham:

"Stein was exceptionally endowed by study and character for work on explora-

(Continued on page 5.)

GANDHI

Gandhi had this sign on the wall in his room at Sevagram, his last home:

"When you are in the right you can afford to keep your temper, and when you are in the wrong you cannot afford to loose it."

A NATION

"Nations are renewed from the bottom, not from the top. Everything I know about history, every bit of experience and observation has conformed me in the conviction that the real wisdom of human life is compounded out of the experiences of ordinary men.

The urility, the vitality, the fruitage of life comes, like the natural growth of a great tree, from the soil, up through the trunk into the branches to the foliage and the fruit. The great struggling unknown masses of the men who are at the base of everything are the dynamic force that is lifting the levels of society. A nation is as great, and only as great, as her rank and file." W. Wilson.

DEFEAT

"Modern idealists are always taught that if a thing has been defeated it has been disproved."

Logically, the case is quite clearly the other way. The lost causes are exactly those which might have saved the world."

Chesterton.

WOMAN

"When a woman keeps her mouth shut she becomes more attractive. Why? She becomes mysterious. And that's more compelling than a sexy figure. A girl can wear flat heels, shapeless tweeds and horn-rimmed glasses and just by rationing her words become an absolute siren! I've seen this happen.

A woman, I always say, should be like a good suspense film: the more left to the imagination, the more excitement there is. This should be her aim—to create suspense, to let a man discover things about her without her having to tell him." A. H.

LESS AND LESS

"Perhaps one of our troubles is that it took six days to create the world, and we're trying to run it on a five-day week (p. L.) ... Meanwhile, trade unions seek to create more jobs by reducing working hours. A friend who tried working less and less reports that he didn't create any new jobs but he abolished his own (B. V.) .... When civilization reaches its peak, perhaps we'll work a no-hour week (A.G.)"

ENGLISH

A woman in Philadelphia decided to see a British film that had had splendid reviews.

When the familiar Big Ben trade-mark appeared on the screen of her local cinema, she heard a woman behind her say with obvious disapointment, "Oh, dear! It's English—I won't be able to understand a *word* they say."

FARM COSTS

"Farm products cost a lot more than they used to," the city visitor complained to the local farmer.

"Yes, and why not?" retorted the farmer, "When we farmers are supposed to know the botanical name for what we're growing, and the zoological name of the insect that eats it, and the chemical name of what will kill it, somebody's got to pay!"

ವಿದುರಾಶ್ವತ್ಥ ಕಮಿಟಿ ವಿಚಾರಣೆ.

About 25 years ago, in 1938, an anti-Government meeting at Viduraswaththa ended in Police-shooting. Government appointed a Committee of Enquiry. Following is the evidence given before it by Sri H. C. Dasappa, the newly appointed Minister of Railways. In the course of it he acknowledges that Sri G. R. Josyer founded the Mysore State Congress :

"ಅನಂತರ ಶ್ರೀ ಹೆಚ್. ಸಿ. ದಾಸಪ್ಪನವರು ಸಾಕ್ಷ್ಯವಿತ್ತರು. ಅವರು ಒಂದು ದೀರ್ಘವಾದ ಲಿಖಿತ ಹೇಳಿಕೆಯನ್ನು ಹಾಜರುಪಡಿಸಿದರು. (ಇದು ಬೇರೆ ಕಡೆ ಪ್ರಕಟವಾಗಿದೆ.)

ಅನಂತರ ಶ್ರೀ ಎಲ್. ಎಸ್. ರಾಜುರವರು ಪ್ರಶ್ನಿಸಿದರು.

ಸಾಕ್ಷಿಯು ತಮ್ಮ ಅನೇಕ ಬಂಧುಗಳು ಸರಕಾರಿ ಹುದ್ದೆಯಲ್ಲಿರುವರೆಂದೂ, ತಾವು ಆ|| ಭಾರತ ಸ್ಥಳೀಯಸಂಸ್ಥೆಗಳ ಯೂನಿಯನ್ನಿನ ಆರು ಉಪಾಧ್ಯಕ್ಷರಲ್ಲೊಬ್ಬರೆಂದೂ. ಮೈಸೂರು ಮುನಿಸಿಪಾಲಿಟಿಯ ಚುನಾಯಿತ ಸದಸ್ಯರೆಂದೂ, ವಿಶ್ವವಿದ್ಯಾಲಯದ ಫೆಲೊಗಳಲ್ಲೊಬ್ಬರೆಂದೂ, ಮೈಸೂರು ಕಾಂಗ್ರೆಸ್ಸಿಗೆ ೧೯೩೬ನೇ ಅಕ್ಟೋಬರ್ ೨೨ರಿಂದ ೧೯೩೭ನೇ ನವೆಂಬರ್ ೧೪ರವರೆಗೆ ಹಂಗಾಮಿ ಅಧ್ಯಕ್ಷರಾಗಿದ್ದರೆಂದೂ, ಈಗ ಕಾಂಗ್ರೆಸ್ ಕೆಲಸಗಾರರಲ್ಲೊಬ್ಬರೆಂದೂ ಹೇಳಿದರು.

ಪ್ರ. ಜೈಲಿನಲ್ಲಿ ರಾಜಕೀಯ ಕೈದಿಗಳಿಗೆ "ಪರ್ಸಿಕ್ಯೂಷನ್" ಆಗಿತ್ತೆಂದು ಹೇಳಿದಿರಿ. ಶ್ರೀ ಸಿದ್ದಲಿಂಗೈಯ್ಯನವರಿಗೆ ಕೈಬೇಡಿ ಹಾಕಿ ಬೆಂಗಳೂರಿನಿಂದ ಮೈಸೂರಿಗೆ ಬಹಿರಂಗವಾಗಿ ಕರೆದುಕೊಂಡು ಬಂದರೋ ?

ಉ. ಹೌದು.

ಮತ್ತೊಂದು ಪ್ರಶ್ನೆಗೆ ಉತ್ತರವಾಗಿ, ಸರ್ಕಾರದ ನೀತಿಯನ್ನು ವಿರೋಧಿಸಿ, ಮೈಸೂರು ಸಿಟಿ ಮುನಿಸಿಪಾಲಿಟಿಯ ೧೭ ಸದಸ್ಯರು ರಾಜೀನಾಮೆ ಕೊಟ್ಟರೆಂದೂ ಆ ಪೈಕಿ ೧೫ ಜನರು ಚುನಾವಣೆಗೆ ಪುನಃ ನಿಂತು, ಪ್ರತಿಸ್ಪರ್ಧಿಯಿಲ್ಲದೆ ಜಯಹೊಂದಿದರೆಂದೂ, ಅವರಿಗೂ ಕಾಂಗ್ರೆಸ್ಸಿಗೂ ಅಂತಹ ವ್ಯತ್ಯಾಸವಿಲ್ಲವೆಂದೂ ಸಾಕ್ಷಿಯು ಹೇಳಿದರು.

ಪ್ರ. ಈಗ ಚುನಾವಣೆ ನಡೆಯುವುದಾದರೆ, ಕಾಂಗ್ರೆಸ್ಸಿನ ಶಕ್ತಿ ಬಹಳವಾಗಿದೆ ಎಂದು ಗೊತ್ತಾಗುವುದೋ?

ಉ. ಕಾಂಗ್ರೆಸ್ಸಿಗೇ ಎಲ್ಲ ಸ್ಥಾನಗಳೂ ಬರುವುದೆಂದು ನಾನು ಘಂಟಾಘೋಷವಾಗಿ ಹೇಳಬಲ್ಲೆ.

ಪ್ರ. ಕಾಂಗ್ರೆಸ್ಸು ಕರನಿರಾಕರಣೆ ಚಳುವಳಿಯನ್ನು ಯಾವಾಗಲಾದರೂ ನಡೆಸಿತೇ ?

ಉ. ಯಾವಾಗಲೂ ಖಂಡಿತ ಇಲ್ಲ. ಹಾಗೆ ಅಧಿಕಾರಿಗಳು ಆರೋಪಣೆ ಮಾಡಿರುವಂತೆ ತೋರುತ್ತದೆ. ಇದನ್ನು ತೀವ್ರವಾಗಿ ಖಂಡಿಸುತ್ತೇನೆ. ಇದೇ ಸಮಯದಲ್ಲಿ ನಾನು ಕಾಂಗ್ರೆಸ್ ಕಾರ್ಯಕರ್ತನಾದರೂ ಇಲ್ಲಿಯವರೆಗೆ ಎಂದೂ ಕರನಿರಾಕರಣೆ ಬೋಧಿಸಿಲ್ಲವೆಂದು ಘಂಟಾಘೋಷವಾಗಿ ಹೇಳುತ್ತೇನೆ.

ಶ್ರೀ ಕೆ. ರಾಮಸ್ವಾಮಿಯವರು, "ಸಾಕ್ಷಿಯು ದೀರ್ಘವಾದ ಹೇಳಿಕೆಯನ್ನು ಕೊಟ್ಟು, ಕಳೆದ ೧೭ ವರ್ಷಗಳಿಂದ ಮೈಸೂರಿನ ಆಡಳಿತ ಹೇಗೆ ಪ್ರಜಾಭಿಪ್ರಾಯಕ್ಕೆ ವಿರೋಧವಾಗಿದೆ ಎಂಬುದನ್ನು ತೋರಿಸಲು ಪ್ರಯತ್ನಪಟ್ಟದ್ದಾರೆ. ಅವರು ವ್ಯಕ್ತಪಡಿಸಿರುವ ಅಭಿಪ್ರಾಯಗಳಿಗೂ ಈ ಕಮಿಟಿಯ ಮುಂದೆ ಇರುವ ಕಾರ್ಯಕ್ಕೂ ಸ್ವಲ್ಪವೂ ಸಂಬಂಧವಿಲ್ಲ. ಅಂತಹ ಅಭಿಪ್ರಾಯಗಳನ್ನು ಕುರಿತು ನಾನು ಸಾಕ್ಷಿಯನ್ನು ಪ್ರಶ್ನಿಸುವುದಿಲ್ಲ. ಹಾಗೆ ಪ್ರಶ್ನಿಸಿದ್ದರೂ ಮಾತ್ರಕ್ಕೆ ನಾನು ಅವರ ಈ ಅಭಿಪ್ರಾಯಗಳನ್ನು ನಿಜವೆಂದು ಗೌರವಿಸಿರುವೆನೆಂದು ಖಂಡಿತವಾಗಿ ಭಾವಿಸಬಾರದು" ಎಂದರು.

ಶ್ರೀ ಎಲ್. ಎಸ್. ರಾಜು – ಇಲ್ಲಿಯವರೆಗೆ ಕಾಂಗ್ರೆಸ್ಸನ್ನು ಆರೋಪಿಸಲು ಸಾಕ್ಷ್ಯಗಳನ್ನು ಅಧಿಕಾರವರ್ಗದಿಂದ ತೆಗೆದುಕೊಳ್ಳಲಾಗಿದೆ. ಈಗ ಕಾಂಗ್ರೆಸ್ಸಿನ ಮೇಲೆ ಹಾಗೆ ಮಾಡಿದ ಪ್ರಯತ್ನದ ಮಿಥ್ಯತೆಯನ್ನು ಬಹಿರಂಗಪಡಿಸಲು ತೊಡಗಿದಾಗ, ಸರ್ಕಾರದ ಅಡ್ವೋಕೇಟರು ಮೌನವಾಗಿರುವುದಾಗಿ ಹೇಳುವುದು ಅರ್ಥವತ್ತಾಗಿಯೇ ಇದೆ.

ಜಸ್ಟಿಸ್ ನಾಗೇಶ್ವರಯ್ಯರ್ — ಶ್ರೀ ರಾಮಸ್ವಾಮಿಯವರು ಸಾಕ್ಷಿಯ ಆ ಅಭಿಪ್ರಾಯಗಳ ಸಂಬಂಧವಾಗಿ ಪಾಟಿಸವಾಲು ನಡೆಸುವುದಿಲ್ಲವೆಂದು ಹೇಳಲು ಸ್ವಾತಂತ್ರ್ಯ ಹೊಂದಿದ್ದಾರೆ. ಅದಕ್ಕಾಗಿ ನೀವು ಏತಕ್ಕೆ ಆಕ್ಷೇಪಿಸಬೇಕು ?

ಶ್ರೀ ರಾಜು – ನಾನು ಆಕ್ಷೇಪಿಸುವುದಿಲ್ಲ. ಅವರ ಮೌನದ ಅರ್ಥ ಸ್ಪಷ್ಟವಾಗಿಯೇ ಇದೆ ಎಂದು ಹೇಳುತ್ತೇನೆ. ಸರ್ಕಾರಕ್ಕೆ ವಿರುದ್ಧವಾಗಿ ಕೆಲಸನಡೆಯುತ್ತಿರುವ ಕಾಂಗ್ರೆಸ್ಸು ತನ್ನ ಕಾರ್ಯವನ್ನು ಸಮರ್ಥಿಸಲು ತೊಡಗಿದಾಗ ಅವರು ಮೌನವಾಗಿರದೆ ಮತ್ತೇನು ? ಸಾಕ್ಷಿಯು ತಮ್ಮ ಹೇಳಿಕೆಯಲ್ಲಿ ತಿಳಿಸಿರುವ ಅಭಿಪ್ರಾಯಗಳು ಕಮಿಟಿಗೆ ಸಹಾಯವಾಗಿಯೇ ಇರುತ್ತದೆ. ಈ ಪ್ರಕರಣಕ್ಕೆ ಕಾರಣವೇ ನಿರಬಹುದು ಎಂಬುದನ್ನು ಕಮಿಟಿಯು ಪರಿಶೀಲಿಸಬೇಕಾಗಿದೆ. ಇದಕ್ಕೆ ಸಾಕ್ಷಿಯ ಅಭಿಪ್ರಾಯಗಳು ಸಹಾಯವಾಗುತ್ತವೆಂದು ನಾನು ನಂಬುತ್ತೇನೆ.

ಶ್ರೀ ಕೆ. ರಾಮಸ್ವಾಮಿಯವರು ಸಾಕ್ಷಿಯನ್ನು ಪ್ರಶ್ನಿಸಿದರು.

ಪ್ರ. ಈ 'ದಬ್ಬಾಳಿಕೆ' ಸರ್ಕಾರದ ಕೈಕೆಳಗೆ ಎಷ್ಟುಕಾಲದಿಂದ ಇರುವಿರಿ ?

ಉ. ಸರ್ಕಾರವು ದಬ್ಬಾಳಿಕೆ ನೀತಿಯನ್ನು ಕಳೆದ ಒಂದು ವರ್ಷದಿಂದೀಚೆಗೆ ಅನುಸರಿಸುತ್ತಿರುವುದು.

ಪ್ರ. ನಿರ್ದಿಷ್ಟವಾಗಿ ದಬ್ಬಾಳಿಕೆ ನೀತಿ ಯಾವಾಗ ಆರಂಭವಾಯಿತು ?

ಉ. ನನಗೆ ಜ್ಞಾಪಕವಿರುವಮಟ್ಟಿಗೆ, ೧೯೩೭ನೇ ಜನವರಿಯಲ್ಲಿ ಎಂದು ಹೇಳಬಲ್ಲೆ.

ಪ್ರ. ಅನಂತರ ಜನರಲ್ಲಿ ಜಾಗೃತಿ ಹೆಚ್ಚಾಗುತ್ತ ಹೋಯಿತೋ ?

ಉ ಹೌದು, ಸರ್ಕಾರದ ದಬ್ಬಾಳಿಕೆಯಂತೆಯೇ ಜನರ ಅಸಮಾಧಾನವೂ ಬೆಳೆಯಿತು.

ಪ್ರ. ಜನರಲ್ಲಿ ಅಸಮಾಧಾನ ಸರ್ಕಾರದ ಯಾವ ಕಾರ್ಯದಿಂದ ಬೆಳೆಯಿತು ?

ಉ. ಅನೇಕ ಕಾರ್ಯಗಳಿಂದ. ಎಲ್ಲವೂ ಒಟ್ಟಿಗೆ ಸೇರಿ ದಬ್ಬಾಳಿಕೆ ಎನಿಸುವುದು.

ಪ್ರ. ಈ ಅಸಮಾಧಾನವು ಪರಮಸ್ಥಾನಕ್ಕೆ ಯಾವಾಗಲಾದರೂ ಹೋಯಿತೋ ?

ಉ. ನನಗೆ ಗೊತ್ತಿಲ್ಲ.

ಪ್ರ. ಯಾವ ಜಿಲ್ಲೆಯ ಕಾಂಗ್ರೆಸ್‌ನಲ್ಲಿ ಸದಸ್ಯರು ಹೆಚ್ಚಾಗಿರುವರು ?

ಉ ಪ್ರತಿಯೊಂದು ಜಿಲ್ಲೆಯೂ ಪೈಪೋಟಿ ನಡೆಸುತ್ತಿದೆ.

ಪ್ರ. ಕಾಂಗ್ರೆಸ್ ಮನೋಭಾವ ಹೊಂದಿರುವರಲ್ಲನೇಕರು ಕಾಂಗ್ರೆಸ್ ಸಂಸ್ಥೆಯ ಸದಸ್ಯರಾಗಿಲ್ಲವೊ ?

ಉ ಇಲ್ಲದೆಯಿರಬಹುದು. ಕಾಂಗ್ರೆಸ್ಸಿನವರಿಗಿಂತಲೂ ಹೆಚ್ಚು ಕಾಂಗ್ರೆಸ್ಸಿನವರೆಂದು ಹೇಳಿಕೊಳ್ಳುವವರೂ ಇರಬಹುದು.

ಪ್ರ. ಈ ಸರ್ಕಾರದ ಸಂಬಂಧವಾಗಿ ಕಾಂಗ್ರೆಸ್ಸಿನವರಿಗೆ ಅಭಿಪ್ರಾಯಗಳು ಇವೆಯಲ್ಲವೇ, ಇದೇ ಅಭಿಪ್ರಾಯಗಳನ್ನು ಕಾಂಗ್ರೆಸ್ಸಿನವರಲ್ಲದವರೂ ಹೊಂದಿರಬಹುದಲ್ಲವೇ ?

ಉ: ಹಾಗೆ ಹೊಂದಿರಲು ಸಾಧ್ಯವಿದೆ.

ಪ್ರ. ನೀವು ಸರ್ಕಾರದ ದಬ್ಬಾಳಿಕೆಯಿಂದ ಹಿಂಸೆಪಟ್ಟಿರುವಿರಾ ?

ಉ. ನಾನು ಎರಡು ಸಲ ಪ್ರಾಸಿಕ್ಯೂಷನ್ ಆದೆ. ಆದರೆ ಇದು ನನಗೆ "ಹಿಂಸೆ" ಎಂದು ಹೇಳುವುದಿಲ್ಲ ಅಗತ್ಯವಿದ್ದರೆ ಇಂತಹ 'ಹಿಂಸೆ'ಯನ್ನು ಅನುಭವಿಸಲು ನಾವು ಸಿದ್ಧವಾಗಿಯೇ ಇದ್ದೇವೆ

ಶ್ರೀ ಕೆ. ರಾಮಸ್ವಾಮಿ – ಇದು ಗಾಂಧೀಯವರ ತತ್ವ !

ಪ್ರ. ಕಾಂಗ್ರೆಸ್ ಪ್ರಚಾರದಿಂದ ಜನರಿಗೆ ತಪ್ಪಿಗಿರುವ ತೊಂದರೆಗಳನ್ನು ತಿಳಿದುಕೊಳ್ಳಲು ಅನುಕೂಲವಾಯಿತೋ ?

ಉ. ಅವರಿಗೆ ಮೊದಲೇ ಗೊತ್ತಿತ್ತು. ಇದರಿ ಅವುಗಳನ್ನು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಬಹಿರಂಗಪಡಿಸಿ ನಿವಾರಿಸಿಕೊಳ್ಳಲು ಪ್ರಯತ್ನಪಡಲು ಇದು ಉತ್ತೇಜನಕೊಟ್ಟಿತು. ಅವರು ವ್ಯವಸ್ಥೆಯಿಂದ ತಮ್ಮ ಕುಂದುಕೊರತೆಗಳನ್ನು ಮುಂದಿಡಲು ಅನುಕೂಲವಾಯಿತು. ಇದನ್ನೇ ಕಾಂಗ್ರೆಸ್ಸು ಮಾಡುತ್ತಿರುವುದು.

ಪ್ರ. ಈ ತೊಂದರೆಗಳನ್ನು ಪರಿಹರಿಸಲು ಕಾಂಗ್ರೆಸ್ಸಿನ ಆಶ್ರಯದಲ್ಲಿ ಜನರು ವ್ಯವಸ್ಥೆಯಿಂದ ಕೆಲಸಮಾಡುತ್ತಿರುವರೋ ?

ಉ. ಹೌದು.

ಪ್ರ. ವಿದುರಾಶ್ವತ್ಥದಲ್ಲಿ ನಡೆದ ಸಭೆ ಕಾಂಗ್ರೆಸ್ ಸಭೆಯೋ ?

ಉ. ನಾನು ಆಗ ಜೈಲಿನಲ್ಲಿದ್ದೆ. ಆದರೆ ಅದು ಕಾಂಗ್ರೆಸ್ ಸಭೆಯೆಂದು ನನಗೆ ಗೊತ್ತಾಯಿತು.

ಪ್ರ. ಸ್ಥಳೀಯ ಕಾಂಗ್ರೆಸ್ ಆಶ್ರಯದಲ್ಲಿ ಈ ಸಭೆ ನಡೆಯಿತು. ಇದು ಕಾಂಗ್ರೆಸ್ ವರ್ಕಿಂಗ್ ಕಮಿಟಿ ತಿಳುವಳಿಕೆಯಂತೆ ನಡೆಯಿತೇ ?

ಉ. ನನಗೆ ವರ್ಕಿಂಗ್ ಕಮಿಟಿಯ ತಿಳುವಳಿಕೆ ಗೊತ್ತಿಲ್ಲ. ಆದರೆ ಈ ಸ್ಥಳೀಯ ಕಾಂಗ್ರೆಸ್ಸು ವರ್ಕಿಂಗ್ ಕಮಿಟಿಯ ತಿಳುವಳಿಕೆಯನ್ನು ವಿರೋಧಿಸಲಾರದೆಂದು ಹೇಳಬಲ್ಲೆ.

ಪ್ರ. ಈ ದುರಂತಪ್ರಕರಣದ ಸಂಬಂಧವಾಗಿ ಐ.ಜಿ.ಪಿ. ಯವರ ವರದಿಯನ್ನು ಓದಿರುವಿರೋ ?

ಉ. ಓದಿದ್ದೇನೆ. ಆ ಸಂಬಂಧವಾಗಿ ನನ್ನ ಹೇಳಿಕೆಯ ಕೊನೆಯ ಪ್ಯಾರದಲ್ಲಿ ಟೀಕೆ ಇದೆ.

ಪ್ರ. ಐ.ಜಿ.ಪಿ. ಯವರ ವರದಿಯ ಮೇಲೆ ನಿಮ್ಮ ಹೇಳಿಕೆಯ ಕೊನೆಯ ಪ್ಯಾರಾವು ಟೀಕೆಯೋ ?

ಉ. ಹೌದು. ಐ.ಜಿ.ಪಿ. ಯವರ ವರದಿಯಲ್ಲಿ ಪ್ರಕರಣದ ವಿಷಯವಾಗಿ ವಿವರಣೆಯಿಲ್ಲ. ಆದರೆ ಬಹಳ ಟೀಕೆಗಳಿವೆ. ಆ ಟೀಕೆಗಳ ಮೇಲೆ ನಾನು ಟೀಕಿಸಿದ್ದೇನೆ.

ಪ್ರ. ಜಸ್ಟಿಸ್ ನಾಗೇಶ್ವರಯ್ಯರ್ – ೧೯೩೭ರಲ್ಲಿಯೇ ಕಾಂಗ್ರೆಸ್ಸು ಇಲ್ಲಿತ್ತೆಂದು ಹೇಳಿರುವಿರಿ. ಅದರಲ್ಲಿದ್ದ ಕೆಲವರು ಯಾರು ?

ಉ. ಅದನ್ನು ಆರಂಭಮಾಡಿದವರು ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್. ಅದರಲ್ಲಿ ಶ್ರೀ ಪಾಲಹಳ್ಳಿ ಸೀತಾರಾಮಯ್ಯ ಮತ್ತು ಶ್ರೀ ಕೆ. ಟಿ. ಭಾಷ್ಯಂ ಇದ್ದರೆಂದು ತೋರುತ್ತದೆ.

ಜಸ್ಟಿಸ್ ನಾಗೇಶ್ವರಯ್ಯರ್ – ನೀವು ಎಲ್ಲಿಯವರೆಗೆ ಸರ್ಕಾರದ ಸ್ನೇಹಿತರಾಗಿದ್ದಿರಿ ?

ಉ. ೧೯೧೯ರಿಂದ ೧೯೩೪ರವರೆಗೆ ಎಂದು ಹೇಳಬಹುದು.

ನಾಗೇಶ್ವರಯ್ಯರ್ – ನೀವು ಉಪಚುನಾವಣೆಗೆ ಉಮೇದುವಾರರಾಗಿ ನಿಲ್ಲಲಿಲ್ಲವಷ್ಟೆ. ಇದಕ್ಕೆ ಕಾರಣವೇನು ?

ಉ ನಾಮಿನೇಷನ್ ಪೇಪರ್ ಕೊಡುವ ಸಮಯದಲ್ಲಿ ನಾನು ರಾಜದ್ರೋಹ ಅಪಾದನೆ ಮೇಲೆ ದಸ್ತಗಿರಿಯಾಗಿ ವಿಚಾರಣೆಗೆ ಗುರಿಯಾಗಿದ್ದೆ. ನಾನು ಚುನಾವಣೆ ನಡೆಯುವುದರೊಳಗೆ ಶಿಕ್ಷೆಯಾಗುತ್ತದೆಂದು ಭಾವಿಸಿ ನನ್ನ ಉಮೇದುವಾರಿಕೆಯು ಅರ್ಹತೆಯು ಹೋಗುವುದೆಂದು ತಿಳಿದು ಅದರಿಂದ ನನ್ನ ಪ್ರತಿಕಕ್ಷಿಗೆ ಜಯಹೊಂದಲು ಅನುಕೂಲವಾಗುವುದೆಂಬ ಕಾರಣದಮೇಲೆ ನಾನು ಉಮೇದುವಾರನಾಗಲಿಲ್ಲ.

ಡಾ|| ಡಿಸೌಜ – ಕಾಂಗ್ರೆಸ್ ಕೆಲಸಗಾರರು ತಮ್ಮ ಭಾಷಣಗಳಲ್ಲಿ ಸರ್ಕಾರವನ್ನು ಟೀಕಿಸಿ ಜನರಲ್ಲಿರುವ ಪ್ರೇಮವನ್ನು (ಅಫೆಕ್ಷನ್) ನೀಗಿಸಲು ಪ್ರಯತ್ನಪಟ್ಟರೆಂದು ಭಾವಿಸಲ್ಪಡಬಹುದಲ್ಲವೇ ?

ಉ. ಜನರಿಗೆ ಸರ್ಕಾರದ ವಿಷಯದಲ್ಲಿ ಪ್ರೇಮವಿದ್ದಿದ್ದರೆ ಅವನ್ನು ನೀಗಲು ಪ್ರಯತ್ನ ನಡೆಯಿತೆಂದು ಹೇಳಬಹುದು. ಮೊದಲೇ ಜನರಿಗೆ ಪ್ರೇಮವಿಲ್ಲ !

ಡಾ|| ಡಿಸೌಜ – ಕಂದಾಯ ಕೊಡುವ ನನಗೂ ಸರ್ಕಾರದ ವಿಷಯದಲ್ಲಿ ಪ್ರೇಮವಿಲ್ಲ !

ಪ್ರ. ಈ ಭಾಷಣಗಳಿಂದ ಜನರನ್ನು ಸರ್ಕಾರದ ವಿಷಯದಲ್ಲಿ ಉದ್ರೇಕಗೊಳಿಸುತ್ತಿರಲಿಲ್ಲವೇ ?

ಉ. ಜನರಿಗೆ ತಮ್ಮ ತೊಂದರೆಗಳನ್ನು ಬಗೆಹರಿಸಿಕೊಳ್ಳುವ ದಾರಿಯನ್ನು ಹುಡುಕಲು ಅನುಕೂಲವಾಗುತ್ತಿತ್ತು.

ಡಾ|| ಡಿಸೌಜ – ಕಾಂಗ್ರೆಸ್ ಜನರು ತಮ್ಮ "ಅಧಿಕಾರ" ವನ್ನು ಛಲಾಯಿಸಲು ಜನರ ಭಾರಿ ಗುಂಪಿನ ಮಧ್ಯೆ ನಿಂತಿದ್ದರು. ಒಂದು ಕಡೆ ಜನರು ತಮ್ಮ "ಅಧಿಕಾರ" ವನ್ನು ಛಲಾಯಿಸಿ ವ್ಯವಸ್ಥಿತ ಸರ್ಕಾರವನ್ನು ವಿರೋಧಿಸುವುದನ್ನು ತಡೆಯಲು ಅಧಿಕಾರಿಗಳು ನಿಂತಿದ್ದರು. ಇವರ ಘರ್ಷಣದಿಂದ ಪರಿಣಾಮವೇನು?

ಉ. ಕಾಂಗ್ರೆಸ್ ಜನರು ಶಾಂತರಾಗಿಯೇ ಅಹಿಂಸಾ ಮಾರ್ಗದಿಂದಲೇ ಆ ಅಧಿಕಾರವನ್ನು ಛಲಾಯಿಸುತ್ತಿದ್ದರು. ಅಧಿಕಾರಿಗಳು ಅವನ್ನು ಸುಲಭವಾಗಿ ದಸ್ತಗಿರಿಮಾಡಿಕೊಳ್ಳಬಹುದು. ಘರ್ಷಣವಾಗಲು ಕಾರಣವೇ ಇಲ್ಲ. ಯಾವ ಕಾಂಗ್ರೆಸ್ಸಿನವನೂ ಹಿಂಸಾ ಮಾರ್ಗವನ್ನು ಅನುಸರಿಸುವುದೇ ಇಲ್ಲ. ಘರ್ಷಣವಾಗದೆಂದು ತೋರಿಸುವುದಕ್ಕೆ ಶಿವಪುರ ಕಾಂಗ್ರೆಸ್ ಪ್ರಕರಣವು ಉತ್ತಮ ನಿದರ್ಶನವಾಗಿದೆ.

ಪ್ರ. ವಿದುರಾಶ್ವತ್ಥದಲ್ಲಿ ಸೇರಿದ್ದ ಜನರು ಅಹಿಂಸೆಯಲ್ಲಿ ತರಬೇತಾಗಿದ್ದರೋ?

ಉ. ನಾನು ಹೇಗೆ ಹೇಳಲಿ?

ಪ್ರ. ಜನರು ವೈದ್ಯಸಹಾಯವನ್ನು ತಡೆದರು. ಅಧಿಕಾರಿಗಳ ಪ್ರವೇಶವನ್ನು ತಡೆದು ಕೋಟೆ ಕಟ್ಟಿದರು. ಇದು ಅಹಿಂಸೆಯೇ?

ಉ. ಮುಖಂಡರನ್ನು ಕಳುಹಿಸಿಬಿಟ್ಟರೆ, ದೊಡ್ಡ ಜನ ಸಮೂಹದಲ್ಲಿ ಹೇಗೆ ಶಿಸ್ತಿನಿಂದ ಇರಬಲ್ಲುದು? ಹೇಗೆ ಅಹಿಂಸೆಯಿಂದ ಇರಬಲ್ಲುದು? ಈ ಸಂದರ್ಭದಲ್ಲಿ ಅಧಿಕಾರಿಗಳು ಮುಖಂಡರನ್ನು ಕೋರಿಕೆಯಿಂದ ಕಳುಹಿಸಿಬಿಟ್ಟಿದ್ದರು. ಸರ್ಕಾರದವರು ಆಗ ತಮ್ಮ ಶಕ್ತಿಯನ್ನು ತೋರಿಸಲು ಸಿದ್ಧರಾಗಿದ್ದು, ಅವರ ಅಸ್ತ್ರಗಳನ್ನು ಪ್ರದರ್ಶಿಸಿದ್ದರು. ಇದರಿಂದ ಮುಖಂಡರಿಲ್ಲದ ಜನರಿಗೆ ಕೋಪಬಂದಿರಬಹುದು ಎಂದು ಜನರು ಭಾವಿಸಲು ಅವಕಾಶವಿದೆ.

ಪ್ರ. ಜನರು ಹಾಗೆ ಮಾಡಿಬರೆನ್ನುವುದು ನಿಮ್ಮ ನಂಬಿಕೆಯೋ?

ಉ. ಜನರು ಹಾಗೆ ಭಾವಿಸಲು ಅಸ್ಪದವಿದೆ. ಆ ಸ್ಥಳದಲ್ಲಿದ್ದ ಮುಖಂಡರನ್ನು ಅಧಿಕಾರಿಗಳು ಕಳುಹಿಸಿಬಿಟ್ಟರು. ಮುಖಂಡರಾದರೂ ಅಧಿಕಾರಿಗಳ ಮಾತನ್ನು ನಂಬಿ, ಇಂತಹ ಯಾವ ದುರಂತ ಪ್ರಕರಣದ ಸ್ವಪ್ನವನ್ನೂ ಆಗ ಕಾಣದೇ ಹೋದರು. ಅನಂತರ ಅಧಿಕಾರಿಗಳಿಗೆ ಯಾವ ಕಾರ್ಯವೂ ತೋಚಿನಲ್ಲಿ ಇರಲಿಲ್ಲ ಅವರು ಹೊರಟುಹೋಗಬೇಕಾಗಿತ್ತು.

ಪ್ರ. ಹಾಗಾದರೆ, ಶ್ರೀ ರಾಮಾಚಾರ್ಯರು ತಮ್ಮ ಅನುಯಾಯಿಗಳಾದ ಜನರನ್ನು ಏತಕ್ಕೆ ಕರೆದುಕೊಂಡುಹೋಗಲಿಲ್ಲ?

ಉ. ಆಗ ಬಿಸಿಲು ಜೋರಾಗಿತ್ತು. ಜನರು ಆ ಬಿಸಿಲಿನಲ್ಲಿ ಹೇಗೆ ಹೋಗುವುದಕ್ಕೆ ಸಾಧ್ಯವಿದೆ? ಶ್ರೀ ರಾಮಾಚಾರ್ಯರು ಹೊರಟುಹೋದರೆ ಎಲ್ಲವೂ ಸರಿಹೋಗುವುದೆಂದು ಅಧಿಕಾರಿಗಳು ಹೇಳಿದ್ದರು.

ಅನಂತರ ಸಾಕ್ಷ್ಯವು ಮುಗಿಯಿತು. ಶ್ರೀ ಜಾಸಪ್ಪನವರಿಗೆ ಕಮಿಟಿಯ ಸದಸ್ಯರು ಅವರ ಸಾಕ್ಷ್ಯಕ್ಕಾಗಿ ವಂದಿಸಿದರು.

ಕಮಿಟಿಯು ಈ ದಿನಕ್ಕೆ ಎದ್ದಿತು!"

From 19-8-1938 ತಾಯಿನಾಡು.

(*Continued from page 2.*)

tion. Rare linguistic attainments; familiarity, aided by a remarkable retentive memory, with all previous relevant records; etc. ... – all contributed to his pre-eminent success.

"Sir Aurel Stein will be mourned by a host of friends in many lands, and by none more deeply than by those hardy, brave and devoted Indian and Pathan surveyors who were his sole assistants in his journeys." Journal of the Royal Asian Society, 1944: 86.

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* * *

They ought to have taken things easy like Mr. Nehru. Ed.

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COOPERATIVE EDUCATION

Visitors to the United States, travelling around the country, may meet college and university students such as these:

A young man working at an aviation company who is also a student of engineering at the University of Detroit. An editorial assistant at a publishing company who is working for her business administration degree at the University of Cincinnati. A student of Antioch college who writes news stories in the Associated Press office in Washington!

All these young people report for work just like any other employee, earning full wages for their positions. But they are all enrolled college students working for their degrees. All are on a programme called "co operative education." The work they do is required to earn a degree. They must achieve a satisfactory work record, as well as pass their own courses at the college or university in order to be graduated.

Co-operative education was originated in 1906 at the College of Engineering, University of Cincinnati.

It was believed that if college students could spend a portion of their time working in industry, applying the knowledge gained in school to practical work situations, their education would be more meaningful The plan was called "co-operative education" because it depends essentially on the co-operation of industry.

Other institutions of higher learning saw the potential of the programme. Today some or all students in 63 colleges and universities in 27 states of the United States are on the co-operative plan.

Among the co-operative colleges and universities are co-educational colleges, men's colleges, women's colleges, public municipal colleges in large cities, and colleges located in small towns. Some co-operative students live at home both when they are in classes and on co-operative jobs. Others live at home but travel to another city for their jobs. Or they may live away from home both at college and on the job.

Employers of co-operative students include many of America's major manufacturers, research laboratories, airlines, units of federal, state and local government, banks, hospitals, newspapers and publishing houses, department stores and school systems.

Northeastern University is the largest of the universities that have adopted the co-operative education programme. There are nearly 20,000 graduate and undergraduate students who enrol yearly at Northeastern. Degree programmes are offered in Arts and Sciences, Engineering, Education, Pharmacy and Business Administration.

The education of 20 per cent of the students is enriched by allowing them to apply the theoretical to the practical through their work-study experiences.

Upon graduation, these students not only have a degree but also a substantial amount of on-the-job training to offer a potential employer.

American students are not the only ones eager to study at Northeastern under the co-operative education programme. In the spring of 1963 there were 43 foreign students from 20 countries enroled at the university, including two from India.

There are, of course, American Negroes enroled at Northeastern. The University Press Bureau services five Negro newspapers in the Boston area, and four Negro magazines. In conformity with policies prevailing at most universities, the school does not maintain any formal records concerning race, colour or creed.

Approximately 1.000 scholarships are available each year at Northeastern, and new scholarships are being added. These attract more and more young men and women who want to experience the "excitement of learning on the famous co-operative plan of education," called by many a "meaningful adventure in education."

Each year prominent educators and businessmen from all parts of the world visit Northeastern University's campus to witness its successful attempt to help industry and education go hand in hand and to answer the demand for skilled men and women to meet the challenge of our technological era.

The willingness of businessmen to open their doors to these young people and guide them through vocational training is easily understood. Employers believe that students from co-operative educational institutions have better judgment, are responsible, more mature, better oriented to industrial work. and better acquainted with company policies and practices than traditional college graduates.

When the co-operative plan was first inaugurated, educators virtually pleaded with employers to convince them to participate in this programme and supply jobs for students. Today more jobs are offered than they can fill.

Most students earn while on their jobs about $1,500 a year. In 1962 alone, the 3,800 co-operative students at Northeastern University earned over $6 million!

John Ruskin, the famous Britain cssayist and critc, once wrote:

"Education is leading human souls to what is best and making what is best of them ... the training which makes men happiest in themselves also makes them more serviceable to others."

Northeastern University and all other colleges and universities in the United States where students are on the co-operative plan believe that they share the ideas of Ruskin, that these young men and women are better equipped to serve their neighbours, the country and whole world.

U. S. News Service.

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The Rationalist

THE "RATIONALIST"

With this issue the Rationalist completes 23 years of its existence, and enters on the 24th. Journals, generally, have a limited life-span, and one must feel humble, and grateful to God, when one's modest venture is able to trudge along and pass mile-stone after mile-stone. Annie Besants' "New India", Prakasam's "Swarajya", Natarajan's "Social Reformer" and "Indian Daily Mail", Sachidananda Sinha's "Hindustan Review", Gandhi's "Young India", Lajpat Rai's "People" have all passed into oblivion. It seems inexplicable that when products of such vital personalities as the above, carefully planned and amply resourced, disappear with the inevitability of Fate, the "Rationalist", born with no golden spoon, weaned in no ivory cradle, armed with no mighty pen, sponsored by no grandiose leader, plods along, winter and summer, just seeking to hold a mirror to the nation's noble past, and to its grotesque present!

It is not a thing to feel elated about, to celebrate with noise and fanfare, but a thing to feel thankful to God for. In the scheme of God's Universe all things, except the Sun and Moon, are evanescent. Civilizations, empires, nations, men, all rise and set like night-lamps. But fussy men, ignorant men, vain-glorious men make believe that they are going to change the face of the world, with their platitudes, catch-words, isms, and planning. Planning! you can't plan even your own death! You hope to plan the life of millions! Sriman-narayana, one of Nehru's doubtful finds, plans for every one to have Rs. 20 a month in a decade! A decade hence the Rs. 20 will not be worth Rs. 5! But Srimannarayana will bluster it out, explain it away, and enjoy his cushy job for another decade! Nehru plans "Socialistic pattern of Society". Radhakrishnan plans "World hegemony". Buddha planned, Christ planned, Mohammad planned, Shankara planned, Marx planned: All circus show-men, tub-thumping and wire-rope walking, till the lights are off, or the tent goes up in flames! In the long run, or short run, each man has to seek his own way of living, or dying, as God wills it.

Lessons of History are lessons of man's limitations, and of God's omnipotence. God does not nationalise everything and turn everybody into a chain-gang wage-slave! He leaves them free to live wisely or live foolishly. For the wise man there may be Salvation. For the foolish man another life to be lived more wisely.

Yet when men get into power, by hook or crook,—empty-headed, weak-kneed, white-livered,—they think they are omniscient and omnipotent, and force every one to dance to their tunes. Castros, Sukarnos, Adoulas, Desais, Kairons, Veerwards, Diems, ephemeral demagogues, who do not know what the morrow may have in store for them! Desai wanted to turn the nation naked. Today nobody wants even to spit at him!

Well, it is all a bad dream! It is optimistic to assume that there would be quick awakening. The dream may develop into a nightmare!

We are not seeking to present a jaundiced view of public men or affairs. They have been pictured 5000,—10000 years ago in what may be called the "Magna Carta"

or "Declaration of Independence of Mankind," the "Bhagavad Geeta" by a Divine Being. Whether it was Krishna, or Vyasa, we would like our readers to picture a person thousands of years ago who could give vent to this fiery prophecy!:

ಆಸತ್ಯಮುಪ್ರತಿಷ್ಠಂತೆ ಜಗದಾಹುರನೀಶ್ವರಂ
ಅಪರಸ್ಪರಸಂಭೂತಂ ಕಿಮನ್ಯತ್ಕಾಮ ಹೈತುಕಂ ॥

Asatyamaprathishtham the jagadaahuraneeshwaram |
Aparasparasambhootam kimanyatka amahaitukam ||

ಏತಾಂದೃಷ್ಟಿಮವಷ್ಟಭ್ಯನಷ್ಟಾತ್ಮಾನೋಲ್ಪಬುದ್ಧಯಃ ॥
ಪ್ರಭವಂತ್ಯುಗ್ರಕರ್ಮಾಣಃ ಕ್ಷಯಾಯ ಜಗತೋಹಿತಾಃ ॥

Ethaam drishti mavashtabhya nashtaathmaanolpabuddhayah |
Prabhavanthyugrakarmaanah kshayaaya jagatho hitaah ||

"There will arise men, pervert, ignorent, evil-minded, destructive, who will deny God and hold that the world is theirs to dispose of! Their malevolence will ruin mankind!"

How those words have lived like live coals from century to century!

And

ಶ್ರೇಯಾನ್ ದ್ರವ್ಯಮಯಾದ್ಯಜ್ಞಾತ್ಜ್ಞಾನಯಜ್ಞಃ ಪರಂತಪ |
ಸರ್ವಂಕರ್ಮಾಖಿಲಂಪಾರ್ಥ ಜ್ಞಾನೆ ಪರಿಸಮಾಪ್ಯತೆ ||

Shreyaan dravyamayaad yagnaath gnaanayagnah paranthapa |
Sarvam karmaakhilam Paartha gnaane parisamaapyathe ||

"Spiritual endeavour is far preferable to materialistic endeavour. The crown of all human achievements is spiritual."

But our wiseacres think that Salvation consists in 20 Rs. a month! Poor Srimannarayana! What a name for what a man!

So we return to the fact that the "Rationalist" is entering on its 24th year. We tender thanks to God for this longevity, in the first instance, and to our discriminating friends, whose continued interest in the paper has been a joy and an inspiration to us. We offer them thanks, and wish that God may be good to them and theirs.

G. R. Josyer,
Editor.

THE FATHER DISOWNS!

Prime Minister Nehru inaugurating the fifth session of the Indian Science Congress recently dwelt at some length on the way scientific and other creative work might suffer by the Governmental way of thinking. He made some interesting observations about the Planning Commission. He pointed out how, what started 12 years ago as a closed body of people to advise the Government, had now grown into a huge organisation with all kinds of departments, which were duplicates of the Government departments, each one sending papers to the other! Mr. Nehru said that at the time the Planning Commission started, he definitely thought that it should not function as part of the Government. But it was now like any other part of the Government. In fact, it deliberately duplicates every Department of the Government and has the same hierarchy of secretaries, under-secretaries directors and what not! It is frightening—you see the building itself frightens one!" (The Planning Commission functions in a big five-storey building of its own.)

Poor Mr. Nehru!

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ಭಗವದಾರಾಧನ	೦—೫—೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಕ್ಯದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

A GIPSY ON GOLD

The Gipsies of Europe and U.S.A., claim to be migrants from India. The following remarks by a Gipsy of New York will be read with interest.

"Well, we still had our gold," he said after a while. "It's hard to make people believe it nowadays, but gipsy women used to be loaded down with gold. They was our banks. In 1933 I and Looba had six thousand bucks in gold coins, and she carried the most of it around sewed up in her skirts. And, compared to some gipsies, we was poor. What happened? President Roosevelt. Except he made everybody turn in their gold, I wouldn't say a word against him. Us gipsies, we had gold coins from damn near every country in the world. Some of it had been toted around for centuries. We used to change all our money into gold. And the cops came to our camps and made us take it to the banks and turn it in. Orders from Washington, D.C. And the banks gave us paper money in exchange! What the hell good is paper money? It went like wine at a wedding. We all bought new cars – who wants a Ford? Give us a Packard. Make it two, one for Ma, one for Pa, ride in style, honk, honk! And along about that time, I don't know why, but the whole entire country turned against gipsies. Then motor-cycle cops would chase us across one state line, and then some more cops would chase us across another state line. Pretty soon we didn't know where the hell we was at. Whole sections of the country had to be dodged, or they'd put us on the chain gang, or try to."

"And if it was left to me, I'd sure fix things up. The very first thing I'd do, I'd unlock the insane asylums all over the world and let them people out. I'd leave them run things. I'd hunt up the insanest feller of all and I'd say to him, "Sir, you got any notion how to run the world?" And he'd say to me, "Yes, *indeed*!" "O.K., Pal," I'd say to him, "take charge. You can't possibly do no worse than them that's been had charge." And if the crazy fellers couldn't somehow straighten things out, why, I'd call on the gipsies. I'd put everything in their hands!"

J, Mitchell.

BLIND CHESS PLAYER

Alma-Ata, Sep. 30.

In a simultaneous chess display in Kokchatav, Tagir Mezhoyev, a blind boy player, won 21 of the 25 games!

Mezhoyov lost his eye-sight at the age of nine. The doctors tried to cure him, but without success. Tagir started working, and work gave him joy. He became a skilled fitter. He also got interested in chess.

Mezhoyev was made a present of a special board with holes for the chess pieces. He tried not to miss a single radio programme about chess, studied the games of Steinitz, Euwe, Capablanca, Alechine, Botvinnik, Tahl and Petrosyan.

Three years ago he was played third at the Regional Chess Tournament. This year he finished fourth in the Republican championship in Petropavlovsk!"

Soviet News;

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ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಯ್ಸರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ರತ್ನಗಳು."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

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"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವಿನೆಂದೇ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯವಹಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಭಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೮೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಯ್ಸರವರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮಗುವಿನವರೆಗೂ ಮುಚ್ಚಲ್ಲು ಮನಸ್ಸಾಗುವದಿಲ್ಲ. ಕನ್ನಡ ಶೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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ಅಂಕಗಳ ಪ್ರಹಸನ.

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀಮನ್ಮಹಾ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕನಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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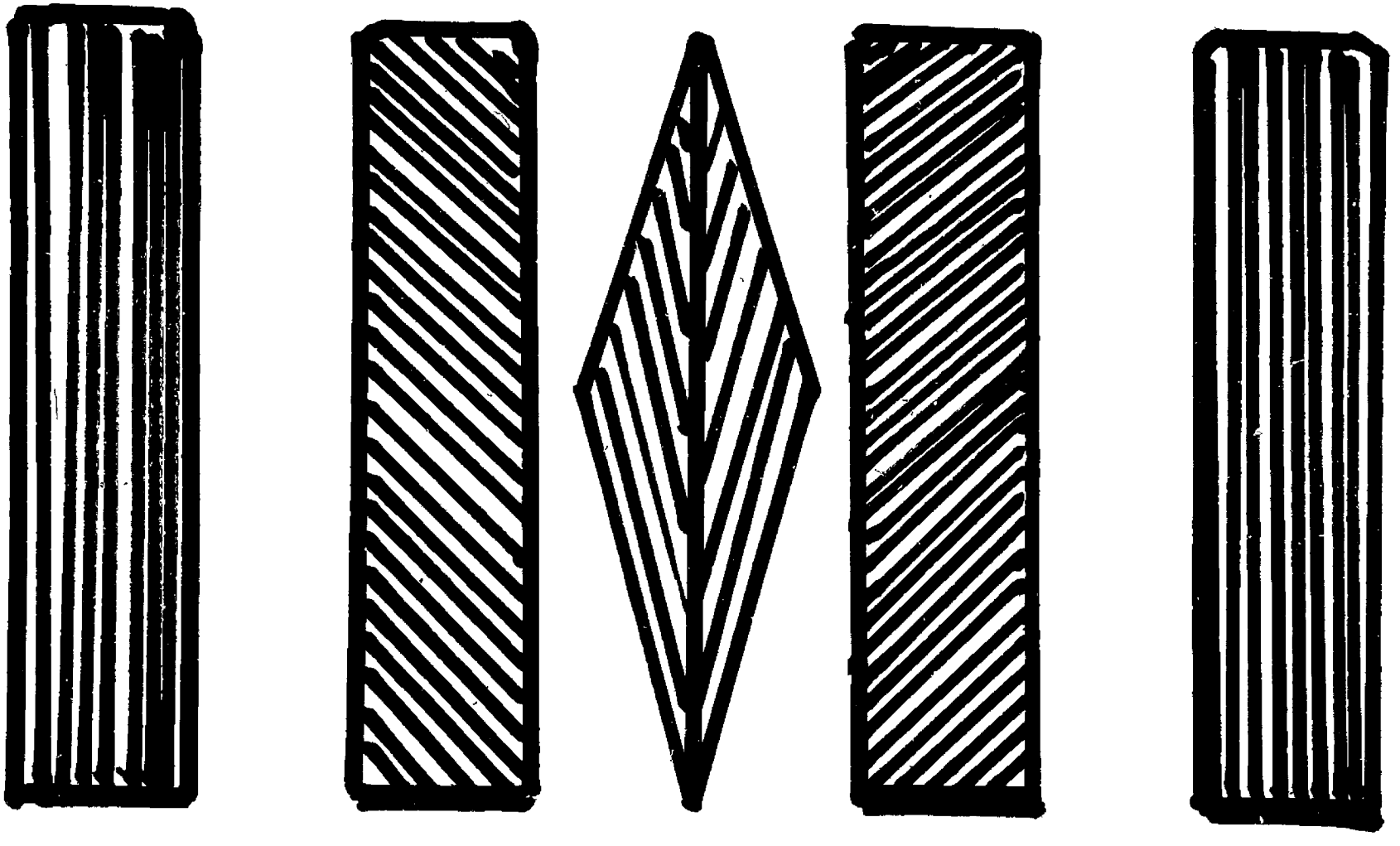

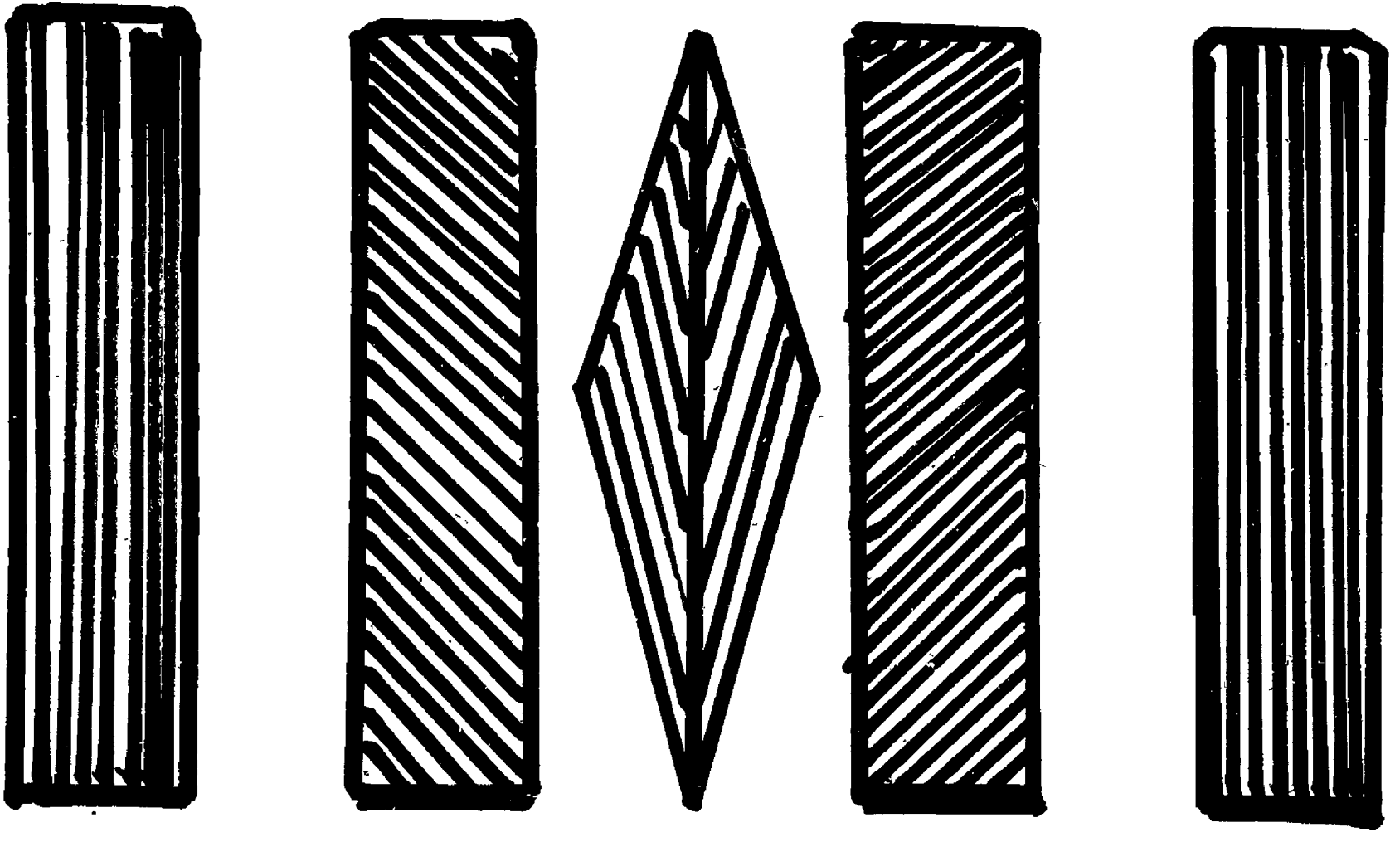

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RS. 15—00

COOPERATIVE EDUCATION

Visitors to the United States, travelling around the country, may meet college and university students such as these:

A young man working at an aviation company who is also a student of engineering at the University of Detroit. An editorial assistant at a publishing company who is working for her business administration degree at the University of Cincinnati. A student of Antioch college who writes news stories in the Associated Press office in Washington!

All these young people report for work just like any other employee, earning full wages for their positions. But they are all enrolled college students working for their degrees. All are on a programme called "co operative education." The work they do is required to earn a degree. They must achieve a satisfactory work record, as well as pass their own courses at the college or university in order to be graduated.

Co-operative education was originated in 1906 at the College of Engineering, University of Cincinnati.

It was believed that if college students could spend a portion of their time working in industry, applying the knowledge gained in school to practical work situations, their education would be more meaningful The plan was called "co-operative education" because it depends essentially on the co-operation of industry.

Other institutions of higher learning saw the potential of the programme. Today some or all students in 63 colleges and universities in 27 states of the United States are on the co-operative plan.

Among the co-operative colleges and universities are co-educational colleges, men's colleges, women's colleges, public municipal colleges in large cities, and colleges located in small towns. Some co-operative students live at home both when they are in classes and on co-operative jobs. Others live at home but travel to another city for their jobs. Or they may live away from home both at college and on the job.

Employers of co-operative students include many of America's major manufacturers, research laboratories, airlines, units of federal, state and local government, banks, hospitals, newspapers and publishing houses, department stores and school systems.

Northeastern University is the largest of the universities that have adopted the co-operative education programme. There are nearly 20,000 graduate and undergraduate students who enrol yearly at Northeastern. Degree programmes are offered in Arts and Sciences, Engineering, Education, Pharmacy and Business Administration.

The education of 20 per cent of the students is enriched by allowing them to apply the theoretical to the practical through their work-study experiences.

Upon graduation, these students not only have a degree but also a substantial amount of on-the-job training to offer a potential employer.

American students are not the only ones eager to study at Northeastern under the co-operative education programme. In the spring of 1963 there were 43 foreign students from 20 countries enroled at the university, including two from India.

There are, of course, American Negroes enroled at Northeastern. The University Press Bureau services five Negro newspapers in the Boston area, and four Negro magazines. In conformity with policies prevailing at most universities, the school does not maintain any formal records concerning race, colour or creed.

Approximately 1,000 scholarships are available each year at Northeastern, and new scholarships are being added. These attract more and more young men and women who want to experience the "excitement of learning on the famous co-operative plan of education," called by many a "meaningful adventure in education."

Each year prominent educators and businessmen from all parts of the world visit Northeastern University's campus to witness its successful attempt to help industry and education go hand in hand and to answer the demand for skilled men and women to meet the challenge of our technological era.

The willingness of businessmen to open their doors to these young people and guide them through vocational training is easily understood. Employers believe that students from co-operative educational institutions have better judgment, are responsible, more mature, better oriented to industrial work, and better acquainted with company policies and practices than traditional college graduates.

When the co-operative plan was first inaugurated, educators virtually pleaded with employers to convince them to participate in this programme and supply jobs for students. Today more jobs are offered than they can fill.

Most students earn while on their jobs about $1,500 a year. In 1962 alone, the 3,800 co-operative students at Northeastern University earned over $6 million!

John Ruskin, the famous Britain cssayist and critc, once wrote:

"Education is leading human souls to what is best and making what is best of them ... the training which makes men happiest in themselves also makes them more serviceable to others."

Northeastern University and all other colleges and universities in the United States where students are on the co-operative plan believe that they share the ideas of Ruskin, that these young men and women are better equipped to serve their neighbours, the country and whole world.

U. S. News Service.

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The Rationalist

THE "RATIONALIST"

With this issue the Rationalist completes 23 years of its existence, and enters on the 24th. Journals, generally, have a limited life-span, and one must feel humble, and grateful to God, when one's modest venture is able to trudge along and pass mile-stone after mile-stone. Annie Besants' "New India", Prakasam's "Swarajya", Natarajan's "Social Reformer" and "Indian Daily Mail", Sachidananda Sinha's "Hindustan Review", Gandhi's "Young India", Lajpat Rai's "People" have all passed into oblivion. It seems inexplicable that when products of such vital personalities as the above, carefully planned and amply resourced, disappear with the inevitability of Fate, the "Rationalist", born with no golden spoon, weaned in no ivory cradle, armed with no mighty pen, sponsored by no grandiose leader, plods along, winter and summer, just seeking to hold a mirror to the nation's noble past, and to its grotesque present!

It is not a thing to feel elated about, to celebrate with noise and fanfare, but a thing to feel thankful to God for. In the scheme of God's Universe all things, except the Sun and Moon, are evanescent. Civilizations, empires, nations, men, all rise and set like night-lamps. But fussy men, ignorant men, vain-glorious men make believe that they are going to change the face of the world, with their platitudes, catch-words, isms, and planning. Planning! you can't plan even your own death! You hope to plan the life of millions! Sriman-narayana, one of Nehru's doubtful finds, plans for every one to have Rs. 20 a month in a decade! A decade hence the Rs. 20 will not be worth Rs. 5! But Srimannarayana will bluster it out, explain it away, and enjoy his cushy job for another decade! Nehru plans "Socialistic pattern of Society". Radhakrishnan plans "World hegemony". Buddha planned, Christ planned, Mohammad planned, Shankara planned, Marx planned: All circus show-men, tub-thumping and wire-rope walking, till the lights are off, or the tent goes up in flames! In the long run, or short run, each man has to seek his own way of living, or dying, as God wills it.

Lessons of History are lessons of man's limitations, and of God's omnipotence. God does not nationalise everything and turn everybody into a chain-gang wage-slave! He leaves them free to live wisely or live foolishly. For the wise man there may be Salvation. For the foolish man another life to be lived more wisely.

Yet when men get into power, by hook or crook,—empty-headed, weak-kneed, white-livered,—they think they are omniscient and omnipotent, and force every one to dance to their tunes. Castros, Sukarnos, Adoulas, Desais, Kairons, Voerwards, Diems, ephemeral demagogues, who do not know what the morrow may have in store for them! Desai wanted to turn the nation naked. Today nobody wants even to spit at him!

Well, it is all a bad dream! It is optimistic to assume that there would be quick awakening. The dream may develop into a night-mare!

We are not seeking to present a jaundiced view of public men or affairs. They have been pictured 5000,—10000 years ago in what may be called the "Magna Carta"

or "Declaration of Independence of Mankind." the "Bhagavad Geeta" by a Divine Being. Whether it was Krishna, or Vyasa, we would like our readers to picture a person thousands of years ago who could give vent to this fiery prophecy!:

ಅಸತ್ಯಮುಪ್ರತಿಷ್ಠಂತೆ ಜಗದಾಹುರನೀಶ್ವರಂ
ಅಪರಸ್ಪರಸಂಭೂತಂ ಕಿಮನ್ಯತ್ಕಾಮ ಹೈತುಕಂ ॥

Asatyamaprathishtham the jagadaahuraneeshwaram |
Aparasparasambhootam kimanyatka amahaitukam ||

ಏತಾಂದೃಷ್ಟಿಮವಷ್ಟಭ್ಯನಷ್ಟಾತ್ಮಾನೋಲ್ಪಬುದ್ಧಯಃ ॥
ಪ್ರಭವಂತ್ಯುಗ್ರಕರ್ಮಾಣಃ ಕ್ಷಯಾಯ ಜಗತೋಹಿತಾಃ ॥

Ethaam drishti mavashtabhya nashtaathmaanolpabuddhayah |
Prabhavanthyugrakarmaanah kshayaaya jagatho hitaah ||

"There will arise men, pervert, ignorent, evil-minded, destructive, who will deny God and hold that the world is theirs to dispose of! Their malevolence will ruin mankind!"

How those words have lived like live coals from century to century!

And

ಶ್ರೇಯಾನ್ ದ್ರವ್ಯಮಯಾದ್ಯಜ್ಞಾತ್ಜ್ಞಾನಯಜ್ಞಃ ಪರಂತಪ |
ಸರ್ವಂಕರ್ಮಾಖಿಲಂಪಾರ್ಥ ಜ್ಞಾನೆ ಪರಿಸಮಾಪ್ಯತೆ ||

Shreyaan dravyamayaad yagnaaath gnaanayagnah paranthapa |
Sarvam karmaakhilam Paartha gnaane parisamaapyathe ||

"Spiritual endeavour is far preferable to materialistic endeavour. The crown of all human achievements is spiritual."

But our wiseacres think that Salvation consists in 20 Rs. a month! Poor Srimannarayana! What a name for what a man!

So we return to the fact that the "Rationalist" is entering on its 24th year. We tender thanks to God for this longevity, in the first instance, and to our discriminating friends, whose continued interest in the paper has been a joy and an inspiration to us. We offer them thanks, and wish that God may be good to them and theirs.

G. R. Josyer,
Editor.

THE FATHER DISOWNS!

Prime Minister Nehru inaugurating the fifth session of the Indian Science Congress recently dwelt at some length on the way scientific and other creative work might suffer by the Governmental way of thinking. He made some interesting observations about the Planning Commission. He pointed out how, what started 12 years ago as a closed body of people to advise the Government, had now grown into a huge organisation with all kinds of departments, which were duplicates of the Government departments, each one sending papers to the other! Mr. Nehru said that at the time the Planning Commission started, he definitely thought that it should not function as part of the Government. But it was now like any other part of the Government. In fact, it deliberately duplicates every Department of the Government and has the same hierarchy of secretaries, under-secretaries directors and what not! It is frightening—you see the building itself frightens one!" (The Planning Commission functions in a big five-storey building of its own.)

Poor Mr. Nehru!

ಯಜುರುಪಾಕರ್ಮ	0—4—0.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0—4—0.
ಭಗವದಾರಾಧನ	0—2—0.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಆಳ್ವಂದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	0—4—0.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

A GIPSY ON GOLD

The Gipsies of Europe and U.S.A., claim to be migrants from India. The following remarks by a Gipsy of New York will be read with interest.

"Well, we still had our gold," he said after a while. 'It's hard to make people believe it nowadays, but gipsy women used to be loaded down with gold. They was our banks. In 1933 I and Looba had six thousand bucks in gold coins, and she carried the most of it around sewed up in her skirts. And, compared to some gipsies, we was poor. What happened? President Roosevelt. Except he made everybody turn in their gold, I wouldn't say a word against him. Us gipsies, we had gold coins from damn near every country in the world. Some of it had been toted around for centuries. We used to change all our money into gold. And the cops came to our camps and made us take it to the banks and turn it in. Orders from Washington, D.C. And the banks gave us paper money in exchange! What the hell good is paper money? It went like wine at a wedding. We all bought new cars – who wants a Ford? Give us a Packard. Make it two, one for Ma, one for Pa, ride in style, honk, honk! And along about that time, I don't know why, but the whole entire country turned against gipsies. Then motor-cycle cops would chase us across one state line, and then some more cops would chase us across another state line. Pretty soon we didn't know where the hell we was at. Whole sections of the country had to be dodged, or they'd put us on the chain gang, or try to."

'And if it was left to me, I'd sure fix things up. The very first thing I'd do, I'd unlock the insane asylums all over the world and let them people out. I'd leave them run things. I'd hunt up the insanest feller of all and I'd say to him, "Sir, you got any notion how to run the world?" And he'd say to me, "Yes, *indeed*!" "O.K., Pal," I'd say to him, "take charge. You can't possibly do no worse than them that's been had charge." And if the crazy fellers couldn't somehow straighten things out, why, I'd call on the gipsies. I'd put everything in their hands!"

J, Mitchell.

BLIND CHESS PLAYER

Alma-Ata, Sep. 30.

In a simultaneous chess display in Kokchatav, Tagir Mezhoyev, a blind boy player, won 21 of the 25 games!

Mezhoyov lost his eye-sight at the age of nine. The doctors tried to cure him, but without success. Tagir started working, and work gave him joy. He became a skilled fitter. He also got interested in chess.

Mezhoyev was made a present of a special board with holes for the chess pieces. He tried not to miss a single radio programme about chess, studied the games of Steinitz, Euwe, Capablanca, Alechine, Botvinnik, Tahl and Petrosyan.

Three years ago he was played third at the Regional Chess Tournament. This year he finished fourth in the Republican championship in Petropavlovsk!"

Soviet News,

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ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

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ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

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ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾಗಿದೆ. ಬಾಲರಲ್ಲಿ ಯಾವ ಸಂದೇಹವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಶೋಧಕರು ಕಂಡು ಮುತ್ತು ಹೈಸ್ಕೂಲಿನ ಹೊರಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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ಬೆಲೆ ರೂ. 10-00.

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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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BENGAL LAMPS

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

SURGERY RESTORES SPEECH

Over two hundred operations within a few years have brought much fame to Antonina Yunina, a Moscow E. N. T. specialist.

"Here are my cases," Yunina put several dozen photographs on the table before me. The people on the photographs were different—schoolchildren, students, workers. But everyone had a small incision on the throat. "Exactly as they were admitted to the clinic."

An accident or a complication after a disease may affect the tender tissues of the throat. The result is a small hole on the front wall of the larynx where a metal or a plastic tube is usually inserted to admit air into the lungs. But the patient cannot speak normally. To utter a few words, he has to plug the tube with his finger and literally "breath out" several distorted and curt sounds. With time, this faculty of speech, limited as it is, is also lost. The affected tissues of the larynx gradually join together, closing the windpipe.

A few years ago Antonina Yunina thought of replacing the affected tissues and cartilages of the larynx with the ribs of deceased people meeting sudden death, suitably treated and preserved.

The patient is given general narcosis. The "spare parts" of the larynx are softened with a physiological salt solution, and the surgeon gives them the desired shape. Everything depends on the surgeon's skill: the tiniest bends are shaped by eye. Then the cartilage thus formed is perforated with many holes, and Yunina inserts it instead of the damaged one. In two or three weeks, the tissues around the cartilage will penetrate into the hole making up the cartilege part of the restored larynx. The patient can now both breathe and speak normally.

Ivon Maximov who had come to Moscow from Gorky had been silent for forty years. In his childhood, diphteria had destroyed his larynx. Now, after a successful operation, the surgeon has restored his speech and normal respiration!

In her difficult work Yunina has no hard and fast rules to follow: every operation is an unprecedented and unique step suitable only for a given case. Currently, Yunina is experimenting with the fascia of the femoral (thigh) muscle as a substitute for the damaged mucous membrane of the larynx. Already initial experiments have proved successful—the fascia can efficiently double as the tender tissue of the human larynx.

Yunina is also using plastic materials for her operations. She believes that they will soon oust cartilages.

The Moscow E.N.T. Institute has been receiving letters from all over the world. The other day Yunina received a letter from her former patient Hisako Nagata of Japan. After the atomic explosion in Hiroshima she had to breathe through a metal tube. In Moscow her larynx has been restored! Hisako Nagata has sent Yunina a photograph of her wedding!

U.S.S.R. Embassy.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೬–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

GAY COLOURS, BETTER LIVING

"Bright-coloured walls influence your disposition and can help lift your spirits. You should therefore bring more colour into your home!" This tip was recently given to West German housewives and houseowners at the 10th Housewives' Fair in Hanover. The special exhibit "Gay colours – better living" covered some 1,800 sq. ft. The goal of this exhibit was to put the discoveries made by colour psychologists into every-day practice.

According to the well-known West German colour psychologist Enge, colours can give impulses or can quench a person's activity. The fundamental principles and rules of colour psychology were written on large blackboards and clearly visible to all. The visitors learned that there are warm and cold colours. Red is considered warm, active and forceful. Yellow is also held to be warm but less active. Blue is cool, passive, and fugitive.

This is not grey theory but can be effectively demonstrated in one's own four walls. The astonished housewifes were shown several practical examples. "It has been proven that a cold room with little sunlight gets a warmer atmosphere when the walls are painted either yellow or orange", Herr Enge said. "It has furthermore been proven that blue rooms need to be heated six to eight degrees more in order to make a person feel comfortable in them. It is thus possible to save on heating costs with the help of warm colours."

A person's mood can also be influenced by colours to a great degree. A grey machine in a grey workshop makes the worker feel tired and lowers his ability to concentrate. A pink or yellow kitchen makes the housewife feel happy and gay, and her housework is accomplished faster. Colour has long been considered to make work easier. But it has still to gain its fixed place in households.

The head of the house should have red carpeting in his study as this colour has a stimulating influence on the nerves. Green has just the opposite influence and is better used to paint the walls of a doctor's waiting room. It has been proven that people remain more patient when sitting in olive-green or brown waiting rooms than in a light-blue one. Boys and girls from three to nine prefer rooms with red floors and blue ceilings.

Extensive tests show that people change their tastes in colours as they grow older. Fifteen per cent of the tested five-year olds prefer the colour blue. This increases to 45 per cent in 15-year olds. 25 per cent of all five years stated that red was their favorite colour, this increases to 45 per cent in nine-year olds and then decreases again.

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NOTICE TO SHAREHOLDERS

Notice is hereby given to Shareholders that application is being made to the Central Government for approval of Sri G. Srinivasa Josyer's continuance as Manager as from 1-4-1961, honorarily i.e. without salary or emoluments, pending decision about the future of the Company.

K 1. 1087 Krishnaraj Mohalla,
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G. R. JOSYER,
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Chairman.

The Rationalist

REINCARNATION

The question of reincarnation has been a very controversial one. Various arguments for and against have been put forward. To ome it seems so absurd they can hardly redit it, to some it is perfectly reasonable nd explains logically the inequality, apparnt injustice and such questions of life as annot be otherwise answered, and to some ew, it is a fact of consciousness. But it is significant fact that the greatest minds that ived on earth had accepted it, as this article vill try to show.

In the oldest Shastras, the Hindu scriptures t has been clearly mentioned and explained.

Occultists maintain that most mention of it vas lost with the ancient Zoroastrian scripurcs when Alexander the Great burned the ibrary of Persepolis 2250 years ago. But ertain fragments still remain:

"Those who in the season of prosperity, experience pain and grief, suffer them on account of their words and deeds in a former body." (The Dastagir.)

The doctrine of karma which follows as a corollary is also thus accepted:

"To the end of the world, Thou wilt by Thy justice give recompense according to word and act, evil to the wicked and blessings to the good."

In Yasna 29, Ahuramazda asks an assembly of Devas and Amesha-spentas (Dhyan-Chohans), Who will answer the tears of a crying, sorrowful world and give a spiritual impulse? No one answers and He says:

"Found for me here is the man
Who alone to our doctrines hath hearkened,
Zarathustra Spitama;
Our sacred counsels
Forth to proclaim the desires,
Him the place of Prophets give I?"

Ask yourself: When did Z, obey the laws and hearkened to Mazda's doctrines? Where did he beget all his experience from?

Zarathustra also sings of this doctrine in the Gathas.

That Prince of Princes the Buddha said:

"With his heart, thus serene, made pure, cultured and devoid of evil—the saint directs and bends down his mind to the knowledge of memory of his previous temporary states in days gone by, one birth or two or five births or a hundred or a ten thousand births through many an aeon of both dissolution and evolution."

Compare this with Christ's sayings:

"Marvel not that I said unto you, you must be born again."

"For all the law and the Prophet prophesied unto John, and if ye will receive it, this is Elias which was for to come. Then the disciples understood that he spoke unto them of John the Baptist."

"As you sow, so shall you reap."

The writings of the early Fathers contain these truths. It is said, Father Origin's "De Principes" explains the phenomena of Karma and rebirth and it is the 2nd Council of Constantinople held in 553 A.D. which changed this.

See in the Hebrew, "For I was a witty child and had a good spirit. Yet rather, being good, I came into a body undefiled."

"Whosoever stoppeth his ears at the cry of the poor, he shall cry himself but shall not be heard."

See the Sikh religion: "Sayeth Nanak, This spirit Ego bound by Karma recurs."

"Thou shalt reap the fruit of thy deeds in the near or distant future."

See in the Koran, "Whatever misfortune befalleth on you from Allah, it is for what your hands have done."

"God generates beings and sends them back over and over till they return to Him."

Then come down to poets and philosophers who sang the same truths they perceived in the purity of their lives. Wordsworth mentioned it in well-known lines:

"Our birth is but a sleep and a forgetting... .. trailing clouds of glory do we come from God who is our home."

And in another poem. "To an infant," in Dorothy Wordsworth's writings:

"Oh, sweet new comer to the changeful earth,
If, as some darkling seers have boldly guessed,
Thou hadst a being and a human birth,
And wert erewhile by human parents blessed,
Long, long before thy present mother pressed,
Thee, helpless stranger, to her fostering breast."

Tennyson mentions it in the "Two Voices =Deprofundis" and in a sonnet which ends:

"Although I know not in what time or place
Methought that I had often met you, and
Each had lived in other's mind and speech."

Out of the deep, my child, out of the deep,
Where all that was to be, in all that was,
Whirled for a million Aeons thro' the vast....and nine long months of antenatal gloom thou comest."

William Sharp also sang:

"None sees the slow and upward sweep,
By which the soul from life depths deep
Ascends—unless mayhap, when free,
With each new depth we backward see
The long perspective of our race,
Our multitudinous past lives trace."

John Masefield in his poem "A Creed" puts it bluntly,

"I hold that when a person dies this soul returns again to earth ..."

Shakespeare mentions it in his 59th sonnet,

Browning wrote of it in 'Evelyn Hope,' in 'Paracelsus,' in 'Rabbi ben Ezra.' Examples are mentioned in a collection of old Celtic tales, the book of Dun Cow.

Tuan McCairell, son of Muredach Redneck mentions it, "... I remembered every shape in which I had been before." The Irish hero Cuchullian was reborn as Setanta of the same mother and Finn Mac Coul another hero was in his next life Mongan, King of Ulster."

Tahesin, a famous Welsh bard of the 6th century, speaks of it again and again. At one place, he mentions: "I have been in many shapes before I attained a congenial form ... there is nothing in which I have not been."

Jaloudin Mowlana Rummi, the Sufi poet, sang:

"Like grass have I grown o'er and o'er again ...
The form of animal I put away and took the shape of Adam-Eve .....
And finally when next I take my flight,
For all things pass except the Primal Cause,
The cause of causes, the Face of the Self,

And when I am in such non-being, then

My being in non-being shall resound in organ tones. Thou hast returned to me."

The Pythagorean teaching accepts it; Plato mentions it in his "Laws" and dialogues of the Republic. Virgil's Aenied speaks of it and Ovid in Metamorphosis:

"Death, so called is but old matter dressed
In some new form and in a varied vest
From tenement to tenement though tossed
The soul is still the same, the figure only lost."

Goethe: "How well it is that men should die, if only to erase their impressions and return clean washed...ah! in the depths of time gone by, thou wast my sister or my wife." Rudolph Steiner also taught it in his school.

It was a common belief among many primitive tribes, the Red Indians and Australians and African tribes etc. Caesar in his history of the Gaellic Wars mentions this tenet held by the Druids; but perhaps this is not so important and would not carry as much weight as if held by highly cultured people as the ancient Greek and Latin writers. So we will mention Origin. Empedocles, Pindar, Plotinus. So with the Egyptians.

Among scientists we find Gustave Gely treating it in "From the Unconscious to the Conscious," Sir Oliver Lodge in "The Making of Man", Carl du Prel, the German author of The Philosophy of Mysticism. Dr. Mc. Tagart deals with it very fully and with a wealth of interesting and suggestive detail in "Some Dogmas of Religion". It has been held by leading Theosophists, Spiritualists, Rosicrucians etc., and I know personally and impersonally of quite a few people, including intimate friends, who have known and seen their past lives. All this is not insignificant and should be an eye opener to those who brusquely label it as falsehood because of its seeming unreasonability. The subject is worth close examination, fresh study and needs deliberate independent thinking—but no judgment.

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SRI AUROBINDO'S MESSAGE

To know the ultimate truth is our purpose in life. Truth is hidden in five enclosures or vehicles or Koshas. We have to pierce through all these five bodies or vehicles or koshas to realise the underlying truth.

A western well-known author, F. G. Perry, in the Theosophist: January 1963, describes in his own words the same eternal truth viz., our five koshas, namely

अन्नमयकोशः	(Physical body)
प्राणमयकोशः	(Sheath of prana)
मनोमयकोशः	(Mind body)
विज्ञानमयकोशः	(Intuitive body) and
आनन्दमयकोशः	(Body of bliss)

1. About अन्नमयकोशः (physical body,) he says :-

"You have been reared in the hard school of life; you were born in an industrial area where every one fought for all he could get; commercial competition was all-pervading and early in life you learned to stand up for yourself, because if you did not, no one else would. With the impact still stinging your face, you realize some one has it in for you. Well, you are not standing for it. The best way to recover prestige is a blow that will really shake the onlookers; that will also put the upstart back in his place So you try it; it does not quite come off, but you had a good one and then he comes back at you again. In the ensuing fight, the manager comes in and ignominiously removes both of you to cool off outside".

2. About प्राणमयकोशः (Sheath of Prana) he says,

"Next you come from a similarly tough background, but you are dogged by a sense of failure, a lack of confidence which started with too little love and security when you were small. Having no faith in yourself, you instinctively avoid physical retaliation – he might overcome you completely and make you look even more foolish. So you vent your anger with a few bitter words and get away as quickly as possible.

3. About मनोमयकोशः (Mind body) he says :-

"This time, you are more educated, your standard of living has been rising steadily and you enjoy some prestige in the neighbourhood. You are aware of the rights of the individual and the support given him by law. When the blow comes, you are taken aback and then flooded with anger and indignation, but you do not strike back, a person in your position does not brawl. Coldly, you ask him what he is thinking about and when no coherent answer is given, you inform him that your solicitor will be calling and you will have redress in Court.

4. About विज्ञानमयकोशः (Intuitive body), he says,

"Your fourth personality is that of a student of Buddhism. You have learned of man's inner nature, the transitory existence of the body, the law of karma, the need to control the passions that spring from the lower nature. You practise quiet contemplation and try to lead a balanced life with emotions kept well in check. Your first reaction is shock, an instinct to protect yourself and a surge of resentment, but these feelings are quickly dispersed. You gaze at him. Why should this man strike you? Something in your Karma or his? A test, perhaps, to see if you are as steady emotionally as you think you are; or perhaps to see whether your calm bene-

(Continued on page 6.)

The Rationalist

INDIA AND CAMBODIA

The cultural expansion of India into the Far East in the early years of Christian era forms a most fascinating chapter in history. In the momentous task of broadcasting Indian culture abroad both North India and South India played a notable part. If Bengal, Manipur and Assam spearheaded the waves of invasion that went through land to the Far East, south India thanks to her close proximity to the sea and her long experience in Navigation, exploited to the hilt the sea routes to reach those far off Islands.

Scholars like Girini once held that only the Indians of Malabar and the Coromandel Coast colonised Indo-China by the sea-routes. Though this view is no longer true (for Prof. R. C. Mazumdar has shown that Bengal also played a great part in the colonisation through the sea) it goes to show at least the importance of South India's stupendous role in the field. People from South India must have started from that coast of Coromandel which faced the East and the coast of ancient Kalinga, of ancient Telingana, particularly the country of the lower courses of Krishna and Godavari.

That South India from immemorial times had contact with the Indo-China is easily guaged from the following facts: Pan-Kon, a Chinese writer who lived not later than second century A.D. gives the route and the duration of travel from Upper Annam (Jenan) to the Coromandel coast and even to Kanchi. That Chinese writer also states that there was contact between China and Kanchi even at the time of the Chinese Emperor Wow (140 to 86 B.C.)

The Periplus also mentions the trade route from the harbours on the eastern coast near Masulipatnam across the Bay of Bengal to the Eastern Peninsula

Legends and traditions also reveal the ancient ties between Indo-China and South-India. For example, Lgor, a province of Indo China is believed to have been founded by a certain Dandakumara who fled from Godavari District and got shipwrecked off the coast of Malaya Peninsula. (Gerini: Researches on Ptolemy's Geography.)

Again the story of the origin of the royal dynasty of the Kambuja bears a close resemblance to the story of the origin of the Pallava dynasty, the common factors being the marriage between the Indian Prince and a Naga woman, and the association of Asvathama.

According to the Chinese chronicles the first Hindu who went to Kambuja was a Brahman; Kaundinya by name, A supernatural voice said to him, "you must go and rein in Funan" and he went to Funan where he was warmly welcomed by the people and crowed as their king. This Kaundinya, was a Brahman from South India, perhaps from Mysore. (Journal of Greater India Society Volume VI).

Leaving traditions and legends and coming down to historical facts, we find that the man who founded the first Hindu dynasty in Champa in second century A.D. was Sri Mara, and it has been suggested that Mara was a title or name assumed by the Pandya Kings of South India, and so the title might well have been borrowed from the Pandyas. Another significant fact is that the later Cambodia kings

assumed the title of Varman. This reminds us of the Pallava kings who also invariably clubbed 'Varman' to their names. Not only that, the very names of the Pallava kings like Mahendravarman were adopted wholesale by the kings of Cambodia.

There is an inscriptional evidence to show that Sivasoma the grandson of King Sri Jayendradhipativarman came all the way from Indo-China to India to learn the Sastras from Bhagavat-Sankara the great expounder of the Advaita Philosophy, who hailed from South-India. (R. C. Mazumdar "Kambuja Desa" Sir William Meyer Lectures.)

The very script of the inscriptions that are to be found in Indo-China bears unmistakable proof for the South Indian influence on Indo-China. Along with North Indian-scripts, Pallava script was also in vogue. Prof. K. A. Nilakanta Sastri says that the script of the oldest inscription in Indo-China (which dates from third century A. D.) is very much akin to the type of writing that was used in the East coast of South India by the Telugu dynasties like the Salankayanas. Prof. R. C. Mazumdar however thinks that it was derived from the script employed by the Kushanas in the Central regions of North India.

It is architecture that furnishes the most eloquent testimony to the influence of South India on Indo-China. The existence of the gopuras of the Dravidian style in Cambodia makes us think that the South Indian artists must have gone over to Cambodia to give a helping hand to the local artists. Again, the style of architecture found in Champa bears a striking resemblance to that found in Mamallapuram, Kanchi and Badam. But one should not however overlook the fact that the artists of Indo-China were not slavish imitators. They on the other hand, effected vast improvement and showed their originality.

Not the least of all, the social customs and religious beliefs tell us much about the impact of South India on Indo-China. For example, the law of inheritance through the female line that was known in Malabar as Marumakkattayam was practised in Indo-China. The custom of Sati was also there. If we take religion, it is to Tamilnad that goes the credit of having introduced the Nataraja form of Siva in Indo-China. Even though Vaishnavism and Buddhism were also practised it was Saivism that was most popular in Indo-China. Moreover, a number of Bhagavati images have been found in Indo-China which bear ample evidence to the fact that the Bhagavati cult, peculiar to Malabar, was prevalent there. Tradition has it that the cult was introduced by Bhargava Parasurama, with whose name Malabar is also connected. Malabar was in fact known as Parasuramakshetra. The name Sasta is also the name of one of the gods of Camboja and according to Prof. S. V. Viswanatha, Shasta or Dharma Shasta is the name under which Harihara or Ayyappan appears in Malabar (S. V. Viswanatha: Racial synthesis in Hindu culture).

Thus, it will be seen that the early contact between South India and Indo-China made its way into the cultural plane and led to a brilliant flower of South Indian culture abroad.

K. V. Raman.

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The Manager,
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(Continued from page 2.)

volence to all living creatures is really greater than the natural urge towards retaliation. This is all experience. You think to yourself; passing activity in the world of Maya is of no real importance except for the lessons learned through it; and you don't really mind if others think you lose face by not reacting to insult in the normal way. How things really are is known to you and you are strong in the knowledge. Let it pass. So you act with impassive dignity; your bearing and manner perplex your assailant who hastily removes himself in confusion."

5. About आनन्दमयकोषः (body of bliss), he says,

"In the last of your personalities, your are a believer and a doer of all Jesus taught. You appreciate that the body will return to dust but think that during life on earth, the only really important thing is to show love and benevolenee to all around you; in this way you believe the body serves the spirit and you achieve the purpose of living. So after the first shock of being struck, you see that he is very upset; you say gently that there must be some reason for his doing that; Please would he come away some where more private and explain? You do so together; he repeats the accusations of a third party which you point out to be completely untrue; you sympathise with his feelings which were natural enough though misdirected in this case, you accept his apology, shake hands and find that was the beginning of a valuable friendship".

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(To be continued)

A. V. Pandit.

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RS. 15—00

SRI AROBINDO'S MESSAGE

(Continued from last issue.)

These five bodies which surround us are

1. अन्नमयकोशः (Physical body) which is gross. The next one, namely

2. प्राणमयकोशः finer than the above and interpenetrates the above. It exerts a great influence over our physical body.

3. मनोमयकोशः which is finer than the above two and controls the above two bodies and interpenetrates them, and so on about the other two bodies viz.,

4. विज्ञानमयकोशः and

5. आनन्दमयकोशः.

देहाद्भ्यन्तरः प्राणः प्राणाद्भ्यन्तरः मनः ।
ततः कर्ता ततो भोक्ता गुहा सेयं परंपरा ॥

(Vidyaranya's Panchadasi).

यो वेद निहितं गुहायां परमे व्योमन्
सो अश्नुते सर्वान्कामान् ॥

(Upanishad)

एतमन्नमयं आत्मानमुपसंक्रामति ।
एतं प्राणमयं आत्मानमुपसंक्रामति ।
एतं मनोमयं आत्मानमुपसंक्रामति ।
एतं विज्ञानमयं आत्मानमुपसंक्रामति ।
एतं आनन्दमयं आत्मानमुपसंक्रामति ।

(Thaithiriya – Anandavalli)

"He who knows this, on departing from this world, proceeds on to that self which consists of food, proceeds into that self which consists of breath, proceeds on to that self which consists of mind, proceeds on to that self which consists of understanding, proceeds on to that self which consists of Bliss."

(Robert Earnest Hume).

It is quite necessary that we should have a clear knowledge of our bodies so that we may keep them in a pure condition so that the inner truth may shine through all these vehicles. Now, let us know something about our physical body.

अन्नमयकोशः PHYSICAL BODY.

Our body is no more than a big lump of charcoal floating in a bucketful of water. The amount of carbon in the body of a man weighing ten stones is enough to make 9000 lead pencils. The quantity of water amounts to ten gallons. Out of the amount of iron, a two inch nail may be made Seven bars of soap may be made out of the fat of such a body. Sulphur enough for a pocket of sulphur tablets, phosphorus enough to make 2200 match-heads, lime sufficient to white-wash a doll's house, magnesium for one good dose is also obtained. We are humiliated to learn that the total market value of all these ingredients in our body comes to only a few rupees.

Nor are these carbon, oxygen and other atoms of our body which we possess now permanent residents in our body. To these carbon and oxygen atoms, my body is no more than a choultry where they take a little rest in their journey through life. They are with me today, but they would be dancing in the air tomorrow or enter a leaf of grass the day after, only to get into a cow a little later. Through her milk, they will soon form part of another man's body in a few days. Though it is true that we have corporate individuality, the components are always changing. Every successive moment, you are different as there is a recurring alteration in our constitution. Even if he weighs the same 140 pounds, day after day, the constitution has completely altered. Are we not throwing out with every breath some of the matter that composed us, and are we not adding more water in the shape of

food, drink and air to replace the wastage? One cannot but remember in this connection a passage in the Geetha.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥
(अध्याय २. श्लो २६.)

Translation :—

"Or if thou thinketh of ,him as being constantly born, and constantly dying, even then, thou shouldst not grieve".

It is of great importance to understand that we harbour in our own bodies many living beings. The following extract from page 33 in the book 'Achievement of happiness' by Dr. Bons Sokoloff M.E., S.C.D., is always to be remembered and worthy of being pondered over and over again.

"Our body is composed of millions of cells. Each one of them is deathless. Each one of them is capable of living for ever, of out-living death. But composed as it is of immortal cells, the organism as a whole is immortal. At the same time, each of these cells – any living cells – represents an electrical laboratory. The whole human organism (body) is, in fact, a most complex electrical laboratory, composed of millions of tiny, microscopic, electrical stations!"

It is quite natural that our body, in which innumerable electrical processes constantly take place, should radiate energy. This energy may now be tested and even measured.

As early in 1923, Professor Millican declared "I think we can now say from experiments made in our laboratory in Germany, that radio activity is a general property of living matter and not a specific property of what we call the radio-active group",

The same thing had been said still earlier by Leon Denis, who pointed out that the organs of the human body have radio-activity. It is a fact that each of the organs, the liver, the heart, the lungs, the brain emits demonstrable radiation, some of which is visible as flourescence of different tints.

This radiating energy was closely studied by Professor Gunwitzch. He discovered that it was so strong that it could influence the growth of seeds placed near the radiating tissue.

Thus we see that man represents an electro-magnetic body emitting radiations of varying strength and quality, which has not yet been sufficiently studied, but the existence of which is definitely proved.

May we not learn from these modern teachings that we ought to take great care of our bodies and must be very careful in our movements with persons who are emitting radiations of lesser strength and quality, and to move with great and good persons remembering the teachings of Sri Shankaracharya ?

"There is lack of attachment when there is association with good persons. When there is lack of attachment there is no delusion. When there is no delusion, there is knowledge of steady truth. When there is knowledge of steady truth there results salvation in life even when one is living in the world."

सत्संगत्वे निस्संगत्वं निस्संगत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलतत्वं निश्चलतत्वे जीवन्मुक्तिः ॥

प्राणमयकोशः Sheath or vehicle of prana :

This body is finer than the gross body, and inter-penetrating it, greatly influences the same, Prana is defined as :-

1. "– – – – The active power producing all vital phenomena".
2. "The life specialized for the support of the physical organism".

(To be continued.)

A. V. Pandit.

The Rationalist

PHALLIC WORSHIP

In the past, our foreign rulers who decided to take charge of our interests in this world and the missionaries who desired to take charge of our interests in the next world had frequently to point out to us how unfit we were to look after either interest without their help freely offered. The American cousin of our rulers, not without a suspicion of their inspiration, occasionally administered a dressing down to the Indians, Hindus in particular.

Our rulers have left us. But like the relish of a tiger who has tasted human blood, the taste remains and the latest American attack on Hindu religion relates to the phallic worship in Hindu temples. The holy desire is, I suppose, to enlighten the world as to how degraded these Hindus are!

Does this detractor know that he and his brother Christians are also worshipping the generative organs of man and woman? Jehovah, his God above all gods, is just a phallic symbol. The name of that God consists of two parts meaning the distinctive organs of man and woman. If he does not know it let him study books on the subject. The 4th volume of the Secret Doctrine under the heading of The Holy of Holies brings together ideas on the subject of phallicism with citations. Blavatsky's name may not be quite so acceptable as an authority on the subject. I have a book before me privately printed in London with the title of The Masculine Cross. It shows, as the secret Doctrine does, that at one stage of religious development, the worship of the generative organs was extensively practised as symbolising the Creative Power of the Universe. It was originally innocent and simple but in the impure hands of pleasure-seekers, it led to obscene orgiastic rites nearly everywhere, and it was condemned everywhere.

The Christians may justly answer that, if Jehovah had a phallic significance, the Christian world to-day does not know of it and their worship is that of God. Did they ascertain that the same is not the case in India? Did they care to ascertain from any worshipper in the temple what he supposed himself to be worshipping? In the sphere of religion in particular, the origin is not important but what is important is the living idea in the mind of the worshipper.

Phallicism has led to orgiastic practices and they have been condemned. The Indians see nothing wrong in the continuation of the earlier form of worship, unconscious as they are of the gross association in other minds. Those whose minds are affected by the gross association have taken care to remove degrading traces by concealment in many ways, not the least by rendering words of sexual meanings by non-sexual meanings. While the west is very chary of appearances and removes facts ugly in their opinion, the east does not care to remove ancient institutions. The west seems to me to be more obsessed with sex than the east is. And therefore it has removed all marks of phallicism more completely than the east.

I would like to give here the leading ideas of The Masculine Cross with quotation marks when its text is reproduced and without them when they are summarised in my own words.

"In the earliest times, the worship of the generative organs was of a simple character, rude in manner, primitive in form, pure in idea, the homage of man to the supreme power, the author of life.

"The primitive idea became mixed with profligate, debased ceremonies, and lascivious rites which in time caused the more pure part of the worship to be forgotten. But Phallicism is not to be judged from these sacred orgies any more than Christianity from the religious excitement and wild excesses of a few Christian sects in the Middle Ages."

Phallic worship has existed from time immemorial. Dedicated women had to be chaste on pain of death for unchastity.

Pillars, the pole including Maypole, the Cross and the tao in the form of T were phallic symbols. A traveller into Syria found openly exhibited figures with genitals erect. Under the heading of Hebrew Phallicism, we are referred to an ancient form of oath with the hand on thigh, an euphemism for the male organ, as a solemn oath in God's name.

It is said that the words in the Bible, Alah the strong one, Asher the male or upright organ, Elijah or Elisha the upright, Camon the erect one, Cainan – he is upright – and others are cited as phallic in significance. The word which signifies rock has been rendered God, Theos and Lord.

"Chrisrianity has used all methods of destroying or suppressing all adverse material as justifiable in the sacred cause of religion."

Circumcision is connected with a covenant with a phallic deity. It is added :

"A great portion of the facts have been suppressed by the translators, who have given to the world histories which have glossed over the ancients' rites and practices of the jews."

Trinity has a phallic and non-phallic meaning.

Fanatical monotheism with its smug self-satisfaction and its long purse supplied by the west has not been adequately met by the poor Hindu. With his tolerance he has to be always on the defensive. Even so he has not done what he could do to conserve his population. What measures he needs to do for conservation of Hinduism is another topic which requires to be dealt with separately.

T. R. Venkatrama Sastry.
Madras.

THE RUNGLESS LADDER

This is not magic, but merely a West German "rope trick" performed by Hamburg mechanic and inventor Alfred Novak. This new accident-proof, all-around ladder enables the climber to scale the steepest walls without using his hands. The problem of the too-short ladder thus belongs to the past. Expensive riggings are superfluous as the transportable invention is adjustable to any height. The worker slides up and down between the two ropes. His feet are strapped to two footholds that adjust automatically to his movements. When the climber raises his foot, the nylon rope slides through the shafts. When the climber sets his foot down, he locks the shafts and thus slides no further. Should the climber wish to return to the earth from the dizzying top of a sky-scraper, he need only set the lever and then raise his foot a little bit before each step. The brakes also work automatically when a set step is made. Even if both feet should be raised at the same time – a feat that borders on the impossible – climber and ladder do not go tumbling down to the ground thanks to an ingenious safety-lock device.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೫–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ. "ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

SANSKRIT AND RUSSIAN

If I were asked what two languages of the world resembled each other most, I would reply without any hesitation: "Russian and Sanskrit". It is not because some stray words of both the languages are similar as is the case with many languages belonging to the same family. For example, common words will be found in Latin, German, Sanskrit, Persian and Russian languages which form the Indo-European group of languages It is the surprising resemblance of the word-structure, the style and syntax coupled with yet closer relationship of grammatical rules of our two languages which commands serious attention of all those who have some fascination for linguistic matters, and an intellectual curiority to know more about the close ties that existed between the peoples of the USSR and India a long time ago.

Take, for example, the most famous Russian word of this century "Sputnik". This is made up of three parts: (a) 's' the prefix; (b) 'put', the substantive and (c) 'nik' the suffix. The Russian word "put" is common to many other languages of Indo-European family, viz, "path" in English and "path" in Sanskrit. That is all. But the resemblance between Russian and Sanskrit goes further to the last degree! The Sanskrit word "path" takes "ik" to get the word "pathik" and means "one who goes on a path. i.e. a traveller". The Russian can form both the words "putik" and "putnik". And the wonderful part of the story of the word "Sputnik" is that "sa" or "s" must be added as prefix to Sanskrit and Russian so as to get the words "Sapathik" in Sanskrit and "Sputik" or "Sputnik" in Russian. Both languages, have the same logical meaning of their words, "the one who travels along the same path". I must congratulate the Soviet people for their choice of this international and universal word.

When I came to Moscow, the Manager of my hotel gave me the key for Room No. 234 and said "Dwesti tridtsat chetire". For a moment I could not decide whether I was standing before a pretty girl in Moscow or I was in Banaras or Ujjain of our classical period of some 2,000 years ago. In Sanskrit 234 is "Dwishat trinshat chatwari". Could there be any closer relationship anywhere? There would hardly be any two different languages that have preserved the ancient heritage, so similar in pronunciation to this day.

I happened to visit the village Kachalawa, some 25 kilometres from Moscow and was invited to lunch with a Russian agronomist family. The elderly lady introduced to me the young couple, sitting with us, saying in Russian "On moy seen i ona moya snokha".

(To be continued).

D.P.S. in U.S.S.R. News.

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"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

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ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

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೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

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RS. 15-00

INFLATION

" When the spectre of inflation appears before frightened European eyes it always assumes a distinctly German cast. Germany, during and immediately following World War I, provided the classic example of inflation run wild. The German Government borrowed heavily to finance the war, as governments will, to avoid losing support through tremendous taxation. This automatically increased the amount of new money and credit at a time when civilian goods were disappearing from the shelves because of war production. In the years from 1914 to 1919 the country's supply of paper currency jumped 1300 per cent! Prices naturally soared as this maney sought what few goods were produced. Despite rationing and price controls, the cost of living by 1921 was 17 times what it had been in 1914.

Faced with a whopping reparations burden after the war, the German Government began grinding out paper money at a fantastic rate. It had spent 10 billion marks in 1914 and 63 billion in 1919. But in 1921, the year reperations were set, it spent 300 billion! This soon reached 8 trillion, and in 1923, government spending amounted to 49 quadrillion marks! In that year alone the amount of paper money in circulation soared from 2 trillion marks to 500 quintillion, while the cost-of-living index skyrocketed to over one and a quarter trillion times what it had been in 1913. Since wages had risen only a half to three quarters of a trillion times, the population of the country found itself caught in a vice whose grip threatened to strangle their very existence!", says a U.N. report.

Does Delhi learn any lessons from the past ?

SNAKE-BITE

" Thousands of people die every year in India as a result of snake-bite. In most cases medical relief must have been too far away to be availed of, or it must have arrived too late. It will be a great boon if an effective antidote is made available in each and every village which can be admistered by any villager without any risk. The seeds of the plant named Suka Nasa, Kinihi and Kovidal in Sanskrit, 'Kilimookku Komral' in Tamil and Crotalavia laburnifolia. L. Linn in Botany will serve the purpose very well. It can be grown in the backyard of every house without any special effort. A single plant will yield 200 to 500 fruits in a season, and each fruit will contain about a dozen seeds. This is sufficient to treat a dozen cases of snake bite and a hundred of scorpion stings. The plant's yellow flower will adorn any garden. 75 to 300 seeds in snake bite cases (according to the kind of snake) and 6 to 12 seeds in scorpion sting cases, mixed with two-thirds of that number of units of pepper and ground with water, into a smooth paste and swallowed in one dose constitutes the treatment.

I shall be glad to send, (with detailed printed instructions) enough seeds to treat two or three cases of scorpions sting and to grow a few plants, to any one who asks for them and sends a self-addressed stamped envelope. Here is field of useful service for social workers and Village Panchayats. They can encourage the cultivation of this plant in rural areas and give wide publicity to its curative properties.

T. K. Anantarama Iyer.
Palghat.

SANSKRIT AND RUSSIAN

(Continued from last issue.)

How I wished that Panini, the great Indian grammarian who lived some 2,600 years ago, could be here with me and listen to the languages of his own times so wonderfully preserved with the least possible variations in this part of the world! The Russian word "seen" is "son" in English, and "soonu" in Sanskrit. Also "Madiya" of Sanskrit may be compared with "moy" of Russian and "my" of English. But it is only Russian and Sanskrit in which the possessive pronoun "moy" and "madiya" must be changed to "moya" and "madiya" because it qualifies the word "snokha" which is feminine. The Russian word "snukha" is "snusha" in Sanskrit and can be pronounced either way. Here the relationship goes beyond the son on to the wife of the son too by similar words in both languages.

Here is another Russian sentence: "Tot vash dom, etot nash dom". In Sanskrit it is: "tat vas dham, etat nas dham". "Tot" or "tat" is a demonstrative pronoun, singular number in both languages and shows an object in the distance and both need "o" before their words so as to denote closeness. One and the same principle in Russian and Sanskrit: "Dham" of Sanskrit is "dom" in Russian, probably because there is no light "h" sound in Russian.

Modern languages of the Indo-European group such as English, French, German and even Hindi, the direct descendant of Sanskrit, must have the word "is" in the above sentence, without which it cannot exist as a sentence in any of these languages. It is only Russian and Sanskrit which are perfectly correct, both grammatically and idiomatically, without "is" in the above sentence. The word "is" is also very similar in both, "est" in Russian and "asti" in Sanskrit and yet further "estestvo" in Russian and "Astitva" in Sanskrit meaning "existence" in both. This makes it clear that not only the syntax and word-order is similar but the very expression and spirit are retained in both languages in the unchanged original form.

Let me conclude this article by giving a simple, yet a very useful rule of Panini's grammar and see how far it applies to the formation of words in Russian. Panini lays down a simple prescription so as to transform six pronouns into adverbs of times just by adding "da" on to each. The Russian now retains only 3 out of 6 pronouns of Panini's Sanskrit and follows the same 2,600 year-old rule to get their adverbs of time! Here it is;

Pronouns	Meaning	Sanskrit	Russian
Kim	what	kada	kogda
Tat	that	tada	togda
Sarva	all	sada	vsegda

The letter "g" in the above Russian words is conjunctively used to show the separate existence of both the parts now made into one. None of the modern European or Indian languages shows this capability of retaining and preserving the ancient system of our languages as Russian does. The time has come when the research in both the important branches of the Indo-European family is intensified and some closed chapters of the ancient history of the world are opened for the benefit of all peoples.

D.P.S. in U.S.S.R. News.

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The Rationalist

SRI AROBINDO'S MESSAGE

(Continued from last issue.)

3. Paracelsus, writing in the sixteenth century. called it the "spiritus Vitae" and described it as "an essence which is equally distributed in all parts of the human body" and which constitutes "the invisible body of man."

4. This H.P. Blavatsky adds, in square brackets, is his 'vital Linga Sharira".

5. Dr. Besant writes in the "Seven principles of Man:"

"The Linga Sharira is formed of matter rarer or more subtle than the matter which is perceptible to our senses".

6. This matter is called Astral matter, as resembling that which fills space, and it is the state of matter which is just beyond our "solid, liquid and gas" and is characteristic of the "astral plane" immediatelely succeeding the material plane or the generally accepted objective universe. To this astral plane belong what are ordinarily called clairvoyance, clair audience, many hypnotic phenomena – material enough, though manifesting in matter which is in a finer state than that which we can feel or see.

7. What is the Astral light?

Thus, the true and uncompromisng Kabalists admit that, for all purposes of science and philosophy, it is enough that the profane should know that the great magic agent – called by the followers of Marquis De St. Martin, the astral light, by the medieval Kabalists and Alchemists the Sidereas virgin and mysterium magnum, and by the Eastern Occultists Aether, the reflection of Akasha – is that which the Church calls Lucifer.

It is this Aether in our composition that serves as the medium of transmission of electric impulses. Dr. L. R. Shepherd, broadcasting last April in B.B.C. series, "Looking into space", told listeners that science now recognises a fourth state of matter, "Plasma" – quite a different thing to blood Plasma – which is over and above the solids, liquids and gases we learnt about in school. In it we find the electrons and protons which are the constituents of the atoms that make up solids, liquids and gases, but in plasma they are free and not held together in atoms.

"LINGA SHARIRA"

The sub-atomic matter is the stuff of electricity, the stuff whose existence is manifested in electro magnitic phenomena, which are nothing more or less than its movements and pressure, just as the existence of air is manifested by its blowing, that is by its movements and pressure – the root meaning of the word 'air' is 'blower'.

The word plasma has long been used in connection with electricity as the name for "a column of ionized gas" but it is now recognized that plasma is itself a state of matter independent of the gas, or for that matter, liquid or solid, in which it may be present and that, as plasma alone, it fills all space, even where no solid, liquid or gas exists, and that constitutes the medium of transmission for light and for the etheric waves which reach us from other members of our solar system, and indeed from distant stars and galaxies. The plasma in one's own body constitutes one's Linga Sharira.

"Linga Sharira" is comi only translated as "subtle body", but the root meaning of

linga is "anything attaching to an object" and its secondary meaning is "characteristic", some thing attaching to one figuratively. Both these meanings are appropriate to the Linga Sharira; it is attached to the physical body; it has its characteristic form.

The Sanskrit for "subtle body" is Sukshma Sharira which is in fact another name for Linga Sharira.

If it were possible to freeze it en bloc from the body, it would be found to be in its configuration a perfect double of the body, not as a homogeneous block, as of ice or marble, but highly complex in its structure, being densest and most complex in the region corresponding to the brain and the nervous system and in this corresponding to the nerves. Electric currents, which are but pulsations of this subtle matter in our bodies carry from the cerebrum the fiat of the thinker to do conscious action, and from the cerebellum the impulses which maintain the functions of prana.

The Linga Sharira is the vehicle, acting so to say as means of the communication, as bridge between Prana and the Sthula Sharira or physical body.

(The seven principles of man p. 117).

But it is the vehicle of Prana in an even fuller sense. It is the seat of prana. There cannot be force without there being something in which the force is present. And that some thing in which the pranic forces reside and from which they proceed is the Linga Sharira, a certain part of it. And that answers our first question.

Among all the marvels which Prana performs the greatest is that by which the fertilized seed of plant or animal develops into a full-grown organism having so striking a likeness to its parents. The potentiality carried in that seed, which, in the case of man, is a microscopic cell, is an eternal wonder. Scientists have studied it very, very carefully in trying to discover its secrets, the study being chiefly, indeed almost entirely, that of its chemistry. It has been found to consist of millions of very long, thin molecules of de oxyribose nucleic acid (generally known as DNA). Each DNA molecule is made up of several genes. Prof. F.H.C. Crick, F.R.S., in a radio talk last July on "Genes and Atoms" had this to say about them :–

"Every gene has probably about as much information on it as would be needed, say to spell out a sonnet. But living organisms are complicated things, so their complete genetic message is a long one. Even for a small bacterial cell, it may contain several million symbols. For human beings the number is much greater, perhaps as much as a thousand million symbols. This is enough information, in technical sense, to write several hundred large books. All this information must be packed into the head of a sperm, an object far too small to be seen without a high powered microscope. This is only possible, because the message is written using atoms and molecules as symbols....."

Will it ever be possible to synthesize the genetic material from scratch? There is no difficulty in principle to doing this; in practice, however, the problem looks horribly difficult. The chemistry is by no means easy, but we can look forward to the day when suitable synthetic processes will be available. The main difficulty is to get the side groups into the correct order. Even to synthesize the gene, we need to arrange about one thousand side groups correctly. If we did this one step at a time we would have to carry out one thousand successive chemical operations with very high accuracy and good yield. The chances of doing this are remote.

(To be continued).

A. V. Pandit.

ASTROLOGY AND FAMILY PLANNING

For effective family planning, an essential ingredient should be a chart of planet movements, according to an English engineer.

After 25 years of work he has produced an ingenious system for predicting not only the sex of an unborn baby but the exact time, to seconds, when it will begin to live in the mother's womb.

This man who has brought astrology to bear on child bearing is Philip Andrews, 67, a white-haired Londoner. He claims he has now been proved correct in each of 25 analyses he has made. Some of the horoscopes have been simple, others complicated. The complicated horoscopes may take 14 hours to work out, others only half an hour.

"Some 25 years ago I started to study normal birth-time astrology, which did not satisfy me because the birth-time could never be exact," Andrews says, explaining his system.

"After 20 years of study I found out connection between the birthday and the day and time of conception which gave an exact horoscope. This correctly forecast the days of events in a person's life.

"From this I then found that I could obtain the years in which a woman could have a child, whether it would be a girl or boy, and when it would be born.

"In any year in which there can be such an event, there are 12 possible dates for either girl or boy, each giving different characteristics and one of which will be superior to the others.

"In my experiments I have correctly predicted children for women who have failed for up to 10 years to have a child.

"This system makes it possible for couples to get a particular sex when the mother's chart is favourable, aad to get the best possible child.

"The information I require is the date and place of birth of the prospective mother, and whether she was born before or after 12 noon. I also need the date of birth of her mother and where she was living in the period seven to 10 months before her daughter's birth."

An important part of Andrews's system is finding out differences in the personalities of babies of seven, eight, nine and ten months. Basically, babies born after the normal nine months of pregnancy have clear-cut personalities varying according to the place of birth.

"I came to the conclusion that whether a child would be male or female, and the dates on which it could be conceived, could be foretold accurately on the mother's astrological map," he adds. "It could also be told which of the four types of conception it would be from the length of pregnancy."

Andrews has found that everything depenps on the mother's conception map, and that in some years she could not have children, in other years only girls or only boys, and that in some years she could have either if she wished.

"I found also that girls born after pregnancies of seven, eight, nine or 10 months were conceived in the evenings and became ready to be born early in the morning," he says.

"Conversely, boys, were conceived early in the morning and became ready to be born in the early afternoon.

"I also discovered that this is the reverse with children born on half months. (That is babies born 7½, 8½ or 9½ months after conception).

G. G.

(To be continued.)

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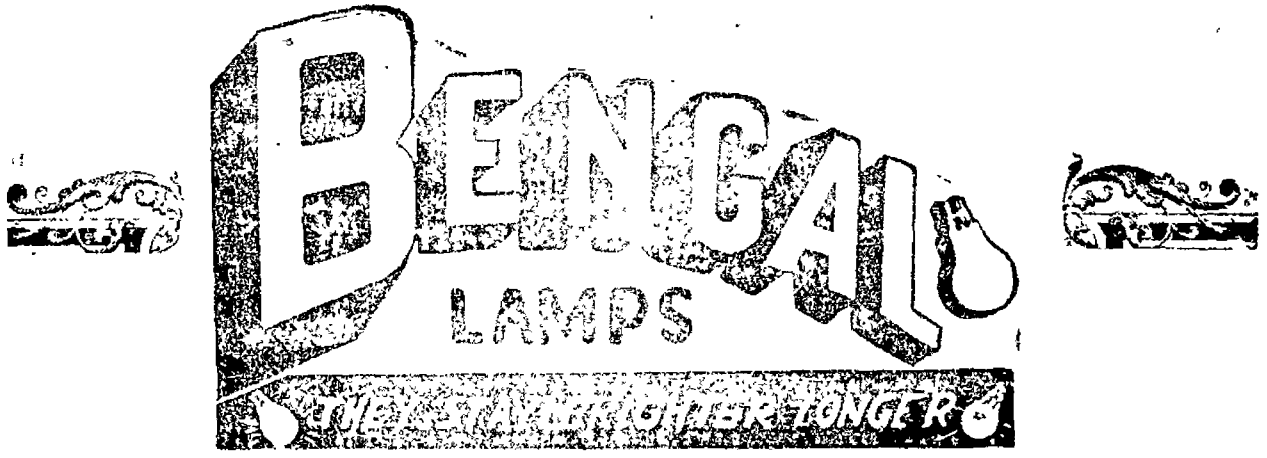

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ASTROLOGY AND FAMILY PLANNING

(Continued from last issue.)

"When I decided that I could predict the time of coming alive I asked one of my colleagues for the particulars of his wife, who was expecting a baby, to try out my theories. I told him the date on which his son would be born and was told I was three weeks behind the due date. But I was right!

"Another colleague gave me his wife's particulars and the date on which the baby was expected, and I worked out a boy and a date that was six weeks earlier. This so frightened me that I told him I could not work it out.

"The boy was born by ceasarean operation on the date I had worked out!"

One of Andrews's earliest cases was of a woman who had failed for ten years to have a baby. He gave her two dates for a boy and suggested that she take the second one, as it would give the child a better astrological map. She did and now has a healthy son.

His most pathetic case was of a woman who was no longer young and who had failed for years to have a child. She had been told that she would have to have an operation which would make sterile but that conception might save the operation. The second date he gave for a boy was successful, he says.

Once a girl was conceived, the dates she in turn could conceive were then fixed, Andrews says. Difficulties arose only because there was only one day in each month where this was possible.

Therefore it would be possible if birthdays were known to check this theory back.

To draw up a map, Andrews uses the normal astrological horoscope. Imagine that on this certain points are fixed in the circle in much the same way that time is marked out on a clock face. The top half of the map applies to boys and the bottom half to girls.

To make the calculation, the woman's operative planet is moved anticlockwise around the map one degree for every year of her life.

Although this sounds complicated the position is confused further by such factors as which part of the world you were born in and in what month.

Andrews explains: "The conception planets operate on the physical earthly and material matters, and, if predominant make a down-to-earth child concerned with material progress and with little or no interest in higher things.

"The planets favourable to conception which we have christened spirit, operate on the higher or spiritual plane and produce a child who, while down-to-earth in business, seeks higher things in his leisure time, and will help others at personal sacrifice and without thoughts of reward.

"As there are 10 of each type of planets it is easy to see the various and varied combinations in conception and, as a woman's conception date is settled by her mother's conception, to see how a line can be formed to produce an outstanding personality at the right time."

Andrews destroys all correspondence from women once they have conceived. However, he keeps their horoscope in case they need help again. He said: "Most, of these women are desperate. They have been hoping for years to conceive.

"Sometimes they ask for a date for a boy, somtimes a girl, and sometimes they say it really doesn't matter which it is."

In a book he has ready for the publishers called "Conception Astrology," Andrews will give 600 maps for straight, nine-months children. These maps will give general characteristics of the children, but the birth dates can only be approximate and may be up to two days out either way.

Asked what advantages there are in foretelling the future as far as babies are concerned, Andrews says: "There would be no worrying about whether to buy blue or pink. The parents can choose a name without any argument and they can really go into the business of parenthood knowing exactly what to expect.

"If there is a possibility the child may have to be born by a ceasarean operation, the doctor would know, exactly to the second, time the baby would begin to live within the mother.

"With my predictions I always drop the parents a note advising them of certain things they should avoid for the sake of the child."

And what of the critics of his ideas? "I'm a logical man—I have to be as an engineer," Andrews says, "I've worked out my system between a thesis on design."

Astrology has always been a subject of heated controversy, especially so in Britain. The Astronomer Royal, Dr. H. Spencer Jones, 30 years ago said: "Astrology is rubbish, but because of human credulity and the profit to be made out of it, it continues to flourish."

One of the biggest victories for the astrologers came when a Hungarian, Louis de Wohl, was enlisted as official British Government Astrologer during the war. In a luxury suite at a top hotel, his day consisted of eight hours of poring over weird charts and hieroglyphics to determine what Hitler would be told by his astrologers.

De Wohl's prophecies were voluminous and in some cases his reports were found correct. For instance, he was given two birthdates only two days apart and asked to predict which soldier would lead his men to victory over the other. Only after he had made his prediction was he told that he had forecast a victory for Montgomery over Rommel..

The War Office stayed neutral on de Wohl's prediction and refused to comment either on his appointment or his reports.

The attacks on astrology have had little or no effect on the public. In America one astrologer, working on the belief that fish bite better when the moon is directly overhead or on the opposite side of the earth, went into business and published a book enclosing charts on when to fish. He was soon reported to be living on the proceeds of his book!

As late as 1957, many English professional men were still consulting their astrologers before they dared make a business move. One astrologer gave examples—a company director who consulted him to know if one day was favourable for a big deal: a solicitor who wanted to know if a barrister was favourably aspected toward the case, and a politician who wanted to know if the stars favoured his being elected again.

The astrologer was Brigadier B. C. Firebrace. He issued this challenge: "I defy any openminded man to study astrology for three months and not admit the truth in it."

To illustrate his belief that the stars can foretell events on earth, Firebrace gave the example of Chris Brasher and miss Sheen, two English Olympic gold medal winners. "They were born on the same day and had Mars (which signifies energy) in the sign Gemini, which governs the hands and the feet," he said.

"And at the time of the Olympics, Jupiter was in a position which produced an expansion of energy in the hands and feet. They couldn't loose."

The Rationalist

CONVOCATION ADDRESS

by Dr. SIR P. C. RAY.

1926.

[Today there is too much wild talk about Education at various levels. In contrast the thoughtful views of a very eminent Indian of recent times, Acharya Prithvisa Chandra Ray, uttered over a generation ago should prove of considerable interest and value. *Editor.*]

Your Highness, Ladies and Gentlemen,

Ten years ago when I had the good fortune of being present on the historic occasion of the inaugural ceremony of your University, I rejoiced to find that a very momentous step had been taken by one of the most distinguished and farseeing rulers of India. Since then, I have always been closely watching the progress of your University, little thinking that I should, one day, be called upon to deliver its Convocation Address. Allow me, therefore, to offer my sincere thanks for the honour you have done me and to assure you how greatly I value it.

At the very onset I must confess that I feel not a little nervous to address you in the presence of a Vice-Chancellor whose encyclopædic knowledge and attainments and whose extraordinary power of synthesis are, at once, the wonder and despair of literary men in India. It is, therefore, on your patience and kindness that I must rely to be able to discharge my task successfully.

Mysore is one of the most progressive and enlightened Feudatory States in India, and the experiment which you have started here, is being watched with intense interest all over the country, by persons connected with Universities not only in sister states but also in British India proper. I shall avail myself of this opportunity to give expression to my thoughts on certain aspects of the educational problem which these long years of the closest association with young men and educational institutions, both at home and abroad, have forced upon me. The clearness with which the vision of an ideal University stands before me to-day is, undoutedly, the result of the great process of elimination working, consciously, for more than thirty years of my educational experience; and let me not be misunderstood if I begin by saying that the problem of education, here or elsewhere, has in the main, not been handled with that intelligence and sagacity which it deserves. To be frank, we in India have, since the British occupation of our country, always regarded *our* educational problems from a point of view which is *purely* British. Though it may not be true of the present moment, there is, I am sure, no one here who can deny the fact that until very recently we, Indians, conveniently relegated the task of evolving *our* educational institutions to our rulers, who, as it was natural for them, transplanted *their home* institutions to *our* soil.

The outstanding difference between the ancient or mediæval University and the modern is the merely cultural aspect of the former and the cultural and vocational traits of the latter. In ancient and mediæval times, the differences between University and school education were instinctively regulated both as regards extent and object. This was possible as many of the learned professions had not then been clearly outlined nor had so many come into existence. The system offered a more or less satisfactory solution of the ordinary educational requirements of the people of the time, the higher learning being mainly sought by those who had

"scholarly instincts." With the coming into existence of many learned professions later on, social and economic necessity led many more to seek training in these higher institutions (or Universities) but when the inrush became disproportionate to the demand, and some of the Universities, through want of proper perception, allowed their halls to be used as 'marts' and not 'mines,' the unsuitable character of the modern system became apparent.

(To be continued)

SRI AROBINDO'S MESSAGE

(Continued from last issue.)

मनोमयकोशः MIND BODY

Finer than the above two bodies, interpenetrating both those two bodies is the mind body.

The external world consists of things which possess only primary qualities such as size, motion, number and extension, that is occupancy of space. These things impinge upon our organs of sense and cause representations or images of themselves to appear in consciousness. It is these representations or images and not the external objects that produce them that the mind knows.

These representations or images are known to us through the existence of our senses – sight, touch, hearing, smelling and taste. Physiologists inform us that these senses are connected with the functions of various parts of our nervous systems. Let us study some examples to make these points clear.

"Let us suppose that I am looking at a star, "say Sirius", on a dark night". According to the Scientist – light waves which started to travel many years ago (Astronomers specify and calculate the time) reach the earth, impinge upon my retina and cause me to say that I am looking at the star Sirius now. The Sirius about which they are conveying information to me at the moment is Sirius which existed at the time when they started. How can I say that it exists now?

Perception by touch makes the matter even plainer. Let us consider in a little more detail the case of the person who presses his fingers against this book. I am doing it now while I am reading this book. Ordinarily I ought to say that there was contact between two material substances, my fingers and this book. Modern physics, however, lends no countenance to this view. What happens according to the physicists is that electrical repulsion is developed between the atoms composing my fingers and book. The harder I press the book, the stronger are the electrical forces which repel my fingers. These electrical forces set up in the nerve cells at the end of my fingers a current which reaches my brain, as the result of which I experience the sensation of touching this book. In fact, however, I am not in cautact with any object outside my body, and if appropriate parts of my nervous system are suitably stimulated, I shall experience the same sensation of pressing this book although there is no book to touch. What is more, I can experience what appears to be a sensation of pinprick in the non-existent finger of a hand which has been amputated, provided that the nerve terminals in my arms are suitably manipulated.

As with sight and touch, so also with other modes of perception as hearing, smelling etc. The teachings of physics and physiology with regard to the machinery of perception seems to point to the conclusion that what we actually know, when we have sensory experience, are not the movements of matter, but certain events in ourselves connected with or produced by these movements; not objects external to ourselves, but the effects of the impact of the light rays.

gases, atmospheric waves and other forms of energy proceeding from these objects upon our bodies.

The mind is conceived after a dark cabinet containing a brightly lit screen which is illuminated by the light of consciousness. Upon this screen our senses throw the images, representations of external things. It is those that the mind knows.

The work of converting these representations as objects possessing qualities and existing outside of ourselves belong to the mind.

The mind is therefore likened to an editor sitting in his office and viewing a picture of the outside world from the "code messages transmitted along nerves into the mind's sanctum".

It is also likened to a central receiving station leading to the dots and dashes of the incoming nerve signal. By frequent repetitions of their call signals the various transmitting stations of the outside world become familiar – putting the action of mind in other words (we are told). "But the representations, unlike the objects, are enriched by the mind with secondary qualities such as temperature and colour. The mind then proceeds to project the secondary qualities with which it has enriched the representations into the external world, supporting the objects to possess those characteristics which it has itself engendered".

To quote a familiar noted passage from Professor Whitehead's "Science and the Modern World", – the bodies are perceived as with qualities which in reality do not belong to them, qualities which in fact are purely the offsprings of the mind. The poets should turn them into odes of self-congratulation on the excellence of the human mind.

But the mind has got its own defects. We have already studied that it is only the impressions of things that it knows and not the things by themselves. The description that is given to it, viz., 'The mirror of external reality' seems to be very appropriate.

In the words of Bergson, it "misses the connective tissues of things, the flow of duration which constitutes their very life". Like the motionless camera, it catches a series of states but loses the continuity that weaves them into life".

In the words of Professor Chandrasekharan, "The intellect takes for granted the objectivity of the world and the multiplicity and heterogeniety of its phenomena. Its methods of arriving at knowledge (through observation, experiment, analysis, hypothesis) are indirect, and its influence more or less tentative and uncertain, in regard to realities behind phenomena, its conclusions must necessarily be conjectural, if not altogether unreliable.

In the words of Suddhananda Bharathi, "Link? Where is it? In the mind of divisions and dualities? In the intellect ensnared into a maya of amazing contradictions? No, No, the mental consciousness moves round personal ego. It is the realm of jarring opposites. It cannot discover the one harmony that for the joy of self-expansion has self-multiplied itself. It is the giant divider, the obscure mind full of ego that breaks into links one continuous golden chain of consciousness in which all beings are held together.

(To be continued.)

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FREUD

My uncle, Sigmund Freud, and I once discussed how difficult it is for some people to make a decision. "I'll tell you what I tell them," he said. "I ask them to toss a coin."

"I can't believe it," I said indignantly. "You, a man of science, guided by senseless chance!"

"I did not say you should follow blindly what the coin indicates. You look into your own reactions. Ask yourself: Am I pleased? Am I disappointed? That will help you to recognize how you really feel about the matter, deep down inside. With that as a basis, you'll then be ready to make up your mind and come to the right decision."

MECHANISED

A psychiatrist who got tired of listening to the assorted troubles and dreams that poured from his consulting couch rigged up a tape recorder. Explaining that he could analyse a case better this way, he would turn on the machine, tell the patient to keep talking, and quietly slip out for a beer! This worked well for a while, but one day he looked up from his beer to see, glass in hand, the patient who was supposed to be upstairs on the couch! "What are you doing here? asked the doctor. "Well, said the patient, "I've taped my dreams and stuff for the last couple of days, and now my tape recorder is upstairs talking to your tape recorder!"

MARS

A University student was puzzled about he proper way to address his English professor.

"Should I call you 'Dr.,'" he asked, 'or 'Mrs.,'"

The professor smiled. "'Mrs.,'" she answered. "I worked harder for it!"

THEIR MEN

My son pestered me to go to the jumble sale and buy the Indian clubs he had seen there. As I stood among the shoppers with a club in each hand, I saw a Negro woman holding a sword and scabbard. She wanted it badly but was 50 cents short of the price, so I gave her the money and we walked out together.

Several months later I met her in the street. A broad smile came over her face when she said, "You are the good lady who helped me buy the sword, I want you to know my man has been on his good behaviour ever since." Then she asked, "How have you been getting along with your clubs?"

FOR RAJA RAO FANS

Excerpt from a book review in a countryman's magazine:

Although written many years ago, Lady Chatterley's Lover has now been reissued, and this fictional account of the day-by-day life of a game-keeper is still of considerable interest to outdoor-minded readers, as it contains many passages on pheasant raising, the apprehending of poachers, ways to control vermin, and other chores and duties of the professional gamekeeper. Unfortunately one is obliged to wade through many pages of extraneous material in order to discover and savour these sidelights on the management of a midlands shooting estate, and in this reviewer's opinion this book cannot take the place of J. R. Miller's Practical Gamekeeping.

* * *

In the public library a man with a new card questioned the pretty librarian. "Do you mean to say," he asked, "that with this card I may take out any book I want?"

"Yes," she answered.

"And may I take out records, too?"

"Yes, you may."

"May I take you out?" he asked.

Drawing herself up to her full height, she replied, "The librarians, sir, are for reference only!"

CONVOCATION ADDRESS

by Dr. SIR P. C. RAY.

1926.

(Continued from last issue.)

We thus notice the more thoughtful Universities changing their character from an 'examining' body to a 'teaching' one. I confess that a certain amount of 'examining' trait must exist in all Universities as the business of life requires that we must judge. But to lay more stress on this than on the creative side of human intellectual efforts would reduce them to the condition of commercial coaching establishments. There must be separate institutions for such particular *feats* as training for the competitive Civil Services, but here in the University our motto should be 'Advancement of Learning'.

I shall now try to prove that unless such distinctions are introduced into our educational system, the functions of our Universities would be too unwieldy, and that a clear demarcation between the school and Univeesity efforts is, under a healthy condition, inevitable. As I have said on many occasions we cauot in life escape an assortment, be it biological or intellectual. Whilst biological selection often ruthlessly puts aside the infirm and the weak, in the intellectual world, goaded by social instincts and the idea of social or state responsibility, an effort is made to equip a man on the score of his intellect. To sharpen the intellect or illuminate the mind up to a certain extent is not difficult with most men, but intellect that can create is a rarity, and the development of such an intellect if undertaken in an organisation must needs be different from the less gifted ones. Whilst general education is a necessity—so beautifully represented in the Soviet Educational Poster by a blinded man about to fall down a precipice, and to-day a birth-right with most, the higher cultural centres are useless for their immediate purpose. The demarcation is thus clearly based upon intellectual capacity.

I have already indicated that most Universities exist for two purposes: for the training of men and women for certain professions, and secondly for the sake of pure learning. It is obvious how the functions of the two, though different both physically and morally, are quite interdependent. True, the practice of existing knowledge may do for a number of years, sometimes for a generation perhaps, but soon its effect weakens and new knowledge is realised to be a neeessity in the life of mankind for its very progress. Thus the merely practical education in the Universities would have to be filliped and given a diretion by original research. Between the unalloyed investigator and the practical utilitarian there are necessarily many gradations which fill up university activities, and I would rather that each understood his vocation, so that pure learning could flourish and for ever continue to replenish the bowl of human understanding. If this is our ideal, our methods of achieving the same must be shaped accordingly.

(To be continued)

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
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Life of Saint Anantarya, in English and Hindi.	1—0—0.

PRESIDENT KENNEDY

His Majesty Yama seems to be holding a levee at his celestial Palace, and unlike the levee of the Delhi President which is restricted to a select circle of hangers on, he seems to be lavish and universal in his hospitality. So we have the sight of the greatest of world figures and the smallest hastening pellmell to heed his call: President Kennedy, Premier Kannamvar, Generals A.B.C.D E. M. V. Radhakrishnan the Air-Pilot, Gopalakrishna Urs the horseman, Police-shot students in Dacca, goldsmiths sent to death by nit-wit Finance-Ministers, Mr. and Mrs. Vice Chancellor Prasad, and also Oswald, the unwitting murderer of Kennedy and potential murderer of Connally! Well, His Majesty Yama's levee has provided the world with a grim week!

If Hitler and Mussolini overshadowed the world twenty years ago, young Kennedy and old De Gaulle have attained majestic heights among politicians in the present decade. And, of the two, Kennedy stands out as admirable, dynamic, brilliant, invincible, charming and glorious!

The United States has had notable Presidents in recent times, like Wilson, Roosevelt, Eisenhower. They were grey veterans, with long experience of leadership and world-problems. But Kennedy was flung on the saddle suddenly, as Alexander was flung on Bucephalus! And what a President he made! And romantic world-figure he became! How he faced national problems, Racial, Congressional, Senatorial, and rode over them, not ride rough shod as Ayub does, not sleep over them as Nehru does! How he faced International Problems, and hit the nail on the head every time, and ease world-tension! Magnificent DeGaulle, giant Khrushchev,—Khrushchev who had insulted Eisenhower,—found him a "foeman worthy of his steel", and were disarmed by his irrepressibility, by his bon-homie, by his scientillating intelligence, and by his magical personality!

Compared with Hitler and Mussolini, compared with Nasser, compared with Chou-en-Lai, compared with Nehru, compared with Ngo De Dium, how Kennedy shines like the Sun from above shadows!

Perhaps he may be compared with Alexander and Napoleon. We would place him above Abraham Lincoln. Hundred years ago U.S A. was a fraction of what it is today, and Lincoln's problems were insular and not world-wide Lincoln was a good man, not a brilliant man. His one ideal was to abolish slavery He launched a war to achieve it. Kennedy was equally idealistic, but he sought achievement, not by war but by shadow-play, and, deft legardemain. He shed no blood!

Now his own blood is shed! In a world of mediocrities, the one brilliant human being whose life's play the world watched with excitement, delight, admiration, and approbation, has ceased to be! Oswald, like our foolish and inhuman Indian Finance Ministers, has made the world feel that it is robbed of its Gold!

He was the world's Hero! He lived a hero's life, and has died a hero's death, mourned by the whole world, leaving not merely Jockie Kennedy but the whole world widowed!

On Lincoln's assassination on April 15, 1865, an excited throng in New York was demanding vengeance on certain newspapers for treasonable utterances, two men lay dying in the street for exulting in assassination, and telegrams from Washington hinted at other probable victims of a general conspiracy. At that critical moment a man known to but few stepped forward and beckoning to the crowd with a small flag, spoke these words to the crowd in a clear and impressive voice; "Fellow citizens, —Clouds and darkness are round about Him. His pavilion is dark waters and thick clouds of the skies. Justice and judgment are the establishment of His throne. Mercy and truth shall go before His face. God reigns, and the Government at Washington still lives!" The effect was instantaneous. The crowd listened and became calm, and the meeting was quietly dissolved.

That man was General Garfield. Later he too became President, and on 17th July 1871, he too lay dying from the assassin's bullet. He called for paper, and wrote distinctly his name, followed by "Strangulatus pro republica" (Killed for the Republic!)

So American history repeats itself, and now has shown that the greatest of its Presidents during two centuries is mortal! A hundred million men may vote a man to Presidentship, but one man could end his life, and paralyse the hundred million!

It is really a queer World!

We ask, "Is Kennedy dead?" Of course the U S A. President is dead. But is Kennedy his body, or his soul, or the body enshrining his soul? If the latter what happens when the soul is suddenly cut from the body? Does it get merged with ether? Does it become an astronaut? Or does it hover around seeking to pass into another embryo? Mankind, today, is so ignorant that it does not care! But what a blessing it would be to know the answer!

Christ, Mohammad, men of God, belonged to small communities. Now they have attained giant stature. Alexander and Napoleon, men of war, who had a broader stage, have since made the world echo their names. Nero and Caligula were fiends, giant fiends. But Kennedy became so illustrious, so beneficent, so magnificent within his three years of office, that his Atalantian arms embraced the Globe! America was blessed in giving to the world a man of such heroic grandeur! And both America and the world are the poorer for his loss! *Editor.*

SRI AROBINDO'S MESSAGE

(Continued from last issue.)

Mankind is hankering after sensory pleasures. Due to the work of this mind humanity is suffering a good deal now-a-days. In this connection Das Gupta says,

" They think that nothing exists higher and greater than this mundane life of ordinary logical thought and senseless enjoyments. Most men live on this ordinary level of life; they see, hear, taste, touch and smell. They think and they argue. They have a mind which thinks, feels, wills and they have senses which seek.

We have learnt till now how mind is leading us away from the realisation of Truth. By relying solely on mind to obtain our experiences, not awakening the latent other faculties, we have come to a crisis.

Max Plank in his book " Where is Science going?" says, We are living in a very singular moment of history. It is a moment of crisis – in the literal sense of the word. In every branch of spiritual and material civilization, we seem to have arrived at a critical turning point. This spirit shows itself not only in the state of public affairs but also in the general attitude towards fundamental invalues personal and social life.

L. K. Parson, D.Sc., in his book " Universe of our experiences " describes the state of affairs in the following words: " During the ascent, mankind at times turns round a corner and needs the force of an unexpected gale. We now find ourselves in such a position, for we are uncountering the full blast of storms perhaps greater than any humanity has previously faced ".

In such a crisis, we have to awaken another faculty which transcends the mind. To most of us who are clinging to old ways of thinking and are engrossed mostly in worldly affairs, this task is very difficult. In this connection Das Guptha writes, " Generations of lives spent without once turning the eyes to the spiritual light within have served to build up traditions, beliefs and tendencies of such an order that faith in the existence of the higher spirituality of man is lost. Discourses about the spirituality of man in its highest sense appear to most men to be no more than a myth of by-gone days, or the result of the undue nervous excitation. The net result of our modern education, civilization and culture has been the disappearance of the belief that there is anything higher than the gratification of man's primitive instincts. Talk to a child of ten about the romantic raptures felt by a pair of lovers, or of the maddening intoxication of sense craving; what would he understand of it? Talk to a Greenlander about the abominable heat of the African desert, will he be able to imagine it? When an experience is to be realised, the powers of mere logical thinking of abstraction or of constructive imagination are not sufficient for the purpose. Only another realization of the same experience can testify to its truth. We are here concerned with an experience which is non-conceptual, intuitive and ultimate. But, what is more subtle, fine and formless as it is, it is said to be the source, basis and ground of every thing also ".

Man's false assumption that he alone among all creatures has sensory organs and therefore can banefit more by the experiences derived from contact of external world is a myth as proved by the following facts: In the issue of Theosophist of September 1963, we find: " A review in New Statesman of London of a recent book by Dr. J. C. Willy entitled " Man " gives some remarkable facts about the sea-animal which do not by any means fit into the idea that the intelligence which man displays has its origin in the mechanism of the brain.

(To be continued.)

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೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ನಂಜುಂಡ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ನಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,
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KALIDASA

Among the poets who adorn the literary firmament of Sanskrit, Kalidasa is esteemed the most eminent, and is the most popular. Of all Sanskrit poets he is the most world-famous. And he may be said to be the gatekeeper of Sanskrit, because every fresh entrant to Sanskrit invariably begins his studies with Kalidasa's great poem "Raghuvamsa."

Unlike modern authors Kalidasa nowhere speaks of himself in any of his works. Legends have grown around his name; but no historical proofs of his life and times have yet been discovered, We do not know even whether "Kalidasa" is his baptismal name, or a pseudonym.

But scholars have been intrigued about the personality of this great genius, and have sought to date and chronicle him. Hippolyte Fauche places him in the 8th century before Christ; Sir William Jones in the 1st century. Professor Lassen places him at 200 A.D. and H. H. Wilson at 450 A.D. And, according to "Bhoja-charitra", he must have lived in 950 A. D., the date of King Bhoja!

Indian tradition however believes him to have lived before the 1st century B.C.

For 2000 years he has reigned as the undisputed prince of Asian poets! Men of Europe even acclaim him as among the world's greatest poets!

In Goethe's famous lines,

"Wouldst thou the young year's blossoms and the fruits of its decline, and all by which the soul is charmed, enraptured, feasted, fed, wouldst thou the earth and heaven itself in one sole name combine, I name thee, O Shakuntala, and all at once is said!", indicate the thrill with which he read the translation of Kalidasa's masterpiece.

Humbolt observes, "Kalidasa is a masterly describer of the influence which nature exercises upon the minds of lovers. Tenderness in the expression of feeling, and richness of creative fancy, have assigned to him his lofty place among the poets of all nations."

And Monier Williams, the venerable English Sanskritist, is even more eloquent: "No composition of Kalidasa displays more richness of his poetical genius, the exuberance of his imagination, the warmth and play of his fancy, his profound knowledge of human heart, his delicate appreciation of its most refined and tender emotions, his familiarity with the workings and counter-workings of its conflicting feelings, in short, more entitles him to rank as the Shakespeare of India!"

"Shakespeare of India," seventeen centuries before Shakespeare of England! What must have been the times, what the culture of the society which could produce 2000 years ago a poet who could take rank with the most eminent of the modern poets!

Kalidasa produced 3 Mahakavyas or Great Poems. "Raghuvamsa", 'Meghasandesha", and "Kumarasambhava". In Sanskrit the science of Poetics is a definite and clear-cut science, with specific rules for each form of poetry. According to it a Mahakavya should consist of not less than 8 and not more than 30 cantos with not less than 30 and not more than 200 stanzas or couplets in each. It may deal with the career of a single hero or with a whole dynasty. If a single hero, he must be a celestial character or a royal prince of the Dheerodaatta type, and if a dynasty of heros they must all be nobly born. Each canto must be in one metre throughout, except towards the end. At the close of each canto there should be an indication of the subject of the next canto. The dominant sentiment should be Sringaara, Veera, or Shaanta, love, valour, or tranquillity. The object of the composition should be to promote the four human aims, Dharma, Artha, Kaama, and Moksha, i.e., Righteousness, Industry, Emotional Enjoyment, and Salvation, A Mahakavya should also contain descriptions of great cities, oceans, mountains, seasons, descriptions of sunrise and moonlight, lover's sports and pastimes, seperations and unions. The style should be literary, artistic, and charming. There should be nothing in it undignified or low. "If a poem is written in conformity to these canons," says Dandin, the distinguished exponent of Poetics, "it will endure to the end of a Kalpa, or Brahma's day i.e., 1000 yugas."

Judged by this test, the Raghuvamsa is a Mahakavya par excellence. It consists of 19 cantos, and deals with the dynasty of Emperor Raghu, ancestor of Rama, the hero of the Ramayana. In nine cantos are described the lives of Dileepa, Raghu, Aja, and Dasaratha, six cantos deal with the ennobling life of Rama, and the last four deal with Rama's descendants, down to Agnivarna, on whose untimely death his encient queen was placed by the Ministers on the vacant throne, to rule in the name of the unborn child.

The poem, as it has come down to us, ends there. It is rather an abrupt end, and has given rise to the suspicion that some concluding cantos may have been lost.

However the poem is a monumental historical narrative, simple, elegant, fluent, every stanza, set in whatever metre, flowing with effortless ease, each statement of the narrative being embellished by an apt illustration, apposite simile, or illuminating truth of nature or aspect of life, making each stanza scintillate like a gem-set ring, and the whole poem being like a jeweller's glass-case displaying lustrous jewellery, whose iridiscent glow attracts, cheers, and charms the connoisseur!

The first verse of Raghuvamsa, which is one of the shortest in Sanskrit, itself takes the mind to unknown regions.

"Vaagarthaaviva sampruktow vaagartha pratipattaye |
Jagatah-pitarow vande Parvatee Parameswarow ||"

'वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये । जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥'

It means,

"That they might bestow on me the power of significant speech, I bow to the parents of the World, Parvatee and Parameswara, whose beings are intertwined like Word and its Meaning."

Is it the Dwaita, Adwaita, or Vishishtaadwaita concept of God that he seeks to convey!

We said that Kalidasa never refers to himself in any of his works. He does refer to himself in Raghuvamsa in this wise:

क्व सूर्यप्रभवो वंशः क्व चाल्पविषया मतिः। तितीर्षुर्दुस्तरं मोहादुडुपेनास्मि सागरम्॥
मन्दः कवियशःप्रार्थी गमिष्याम्यपहास्यताम्। प्रांशुलभ्ये फले लोभादुद्बाहुरिव वामनः॥
अथवा कृतवाग्द्वारे वंशेऽस्मिन् पूर्वसूरिभिः। मणौ वज्रसमुत्कीर्णे सूत्रस्येवास्ति मे गतिः॥

"Where the Solar race of Kings, and where my infinitesimal mind? It is as if I sought to cross the impassable ocean with the aid of a push-boat! I am a dullard aspiring for a poet's fame, and will evoke ridicule like a dwarf who stretches out his hand to pluck the fruit of a tall tree Or since previous poets have dealt with this theme, I am only a thread passing through a pearl by a hole already bored in it by a diamond needle"

He calls himself a "manda" or dullard, and that is all the biographical information that he vouchsafes to us! Were he a man of to-day, he would have written 3 volumes of his own biography!

He describes the greatness of the Raghus with a few deft touches:

सोऽहमाजन्मशुद्धानामाफलोदयकर्मणाम्। आसमुद्रक्षितीशानामानाकरथवर्त्मनाम्॥
यथाविधिहुताग्नीनां यथाकामार्चितार्थिनाम्। यथापराधदण्डानां यथाकालप्रबोधिनाम्॥
त्यागाय संभृतार्थानां सत्याय मितभाषिणाम्। यशसे विजिगीषूणां प्रजायै गृहमेधिनाम्॥
शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणाम्। वार्धके मुनिवृत्तीनां योगेनान्ते तनुत्यजाम्॥
रघूणामन्वयं वक्ष्ये तनुवाग्विभवोऽपि सन्। तद्गुणैः कर्णमागत्य चापलाय प्रचोदितः॥
तं सन्तः श्रोतुमर्हन्ति सदसद्व्यक्तिहेतवः। हेम्नः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकापि वा॥

"Despite my limited powers of expression, impelled by their great qualities, I shall delineate the history of the race of the Raghus, men who were pure-minded even from their very birth, who pursued things with diligence until they attained results, whose realms extended as far as the seas, whose chariots had right of way to the very gates of Naaka-Loka, who performed sacrifices as prescribed by the shastras, who entertained guests to their hearts' content, who meted out due punishments to offences, who rose with the early dawn, who spoke little lest they should utter an untruth, who sought victories in order to win fame, who entered the married state that the dynasty may continue, who studied during boyhood and youth, enjoyed pleasures in early manhood, became ascetics as age set in, and gave up their mortal frame by means of Yoga in the end. May men of enlightenment hear and judge my work, for only fire can test the purity or otherwise of gold!"

For terseness the above description is unequalled in any literature!

His description of God in the 10th canto is even more brilliant:

नमो विश्वसृजे पूर्वं विश्वं तदनुबिभ्रते। अथ विश्वस्य संहर्त्रे तुभ्यं त्रेधा स्थितात्मने॥
रसान्तराण्येकरसं यथा दिव्यं पयोऽश्नुते। देशेदेशे गुणेष्वेव मनस्यासत्त्वमिच्छियः॥

(To be continued.)

G. R. Josyer.

ಕಾ ಳಿ ದಾ ಸ

ಪ್ರಪಂಚದ ನಾನಾಜನಾಂಗಗಳು ಉಪಯೋಗಿಸುವ ನೂರಾರು ಭಾಷೆಗಳಲ್ಲಿ ಭರತಖಂಡದ ಆರ್ಯರ ಭಾಷೆ ಒಂದು "ಸಂಸ್ಕೃತ" ಎಂದು ಹೆಸರು ಪಡೆದಿರುವದು.

"ಸಂಸ್ಕೃತ" ವೆಂದರೆ ಚೆನ್ನಾಗಿ ಸಂಸ್ಕರಿಸಲ್ಪಟ್ಟದ್ದು, ಸರ್ವಲಕ್ಷಣಸಂಪನ್ನ ವಾದುದು ಎಂದರ್ಥ. ಮದುವೆಗೆ ಹಸೆಮಣೆಗೆ ಕರೆತರುವ ವಧುವಿಗೆ ಮಂಗಳಸ್ನಾನಮಾಡಿಸಿ ಧೂಪಹಾಕಿ ತಲೆಬಾಚಿ ಹೂ ಮುಡಿಸಿ ಮುಖವನ್ನು ತಿಲಕ ದೃಷ್ಟಿಬೊಟ್ಟು, ಕಾಡಿಗೆಗಳಿಂದ ಅಲಂಕರಿಸಿ ಕಿವಿ ಮೂಗು ಕೈಗಳಿಗೆ ಜವಾಹಿರಿಗಳನ್ನು ತೊಡಿಸಿ ಕತ್ತಿಗೆ ಸರಗಳನ್ನು ಹಾಕಿ ಮೈಗಪೀತಾಂಬರವನ್ನು ಉಡಿಸಿ ಜವಾಹಿರಿ ಡಾಬನ್ನು ಹಾಕಿ ಕಾಲಂದಿಗೆಯನ್ನು ತೊಡಿಸಿ ಸುಗಂಧದ್ರವ್ಯಗಳನ್ನು ಲೇಪಿಸಿ ಕರವಸ್ತ್ರವನ್ನು ಕೊಟ್ಟು ಸಿದ್ಧಪಡಿಸುವದಕ್ಕೆ, ಸಂಸ್ಕರಿಸುವದು ಎಂದು ಹೆಸರು.

ಹಾಗೆಯೆ ಸಂಸ್ಕೃತಭಾಷೆಯು ಪೂರ್ಣವಾದ ವರ್ಣಮಾಲೆ ಲಿಂಗವಿಭಕ್ತಿ ವಚನಗಳಿಂದಲೂ, ದಶಲಕಾರಗಳಿಂದಲೂ ಸಂಯೋಜಿಸಲ್ಪಟ್ಟ ಪದಗಳು, ಅವ್ಯಯ ಸಮಾಸ ಅನ್ವಯ ಇವುಗಳ ನಿಯಮಗಳಿಗೆ ಅನುರೂಪವಾದ ಅರ್ಥಗರ್ಭಿತವಾದ ವಾಕ್ಯರಚನೆ, ಮತ್ತು ವಿವಿಧವಾದ ವೃತ್ತಗಳಿಂದಲೂ ಅಲಂಕಾರಗಳಿಂದಲೂ ಕೂಡಿ ನವರಸಭರಿತವಾದ ಕಾವ್ಯಗಳಿಂದ ಶೋಭಿಸುವದರಿಂದ ಇದಕ್ಕೆ ಸಂಸ್ಕೃತ ವೆಂದು ಹೆಸರು. ಇದು ವಿದ್ವಾಂಸರಾಡುವ ಭಾಷೆ. ಅವಿದ್ವಾಂಸರಾಡುವ ಭಾಷೆಯು ಸಂಸ್ಕೃತವಲ್ಲ, ಪ್ರಾಕೃತ. ಹಳ್ಳಿ ಜನರದು ಗ್ರಾಮ್ಯ.

ಈ ಸಂಸ್ಕೃತದಲ್ಲಿ ನಮ್ಮ ಪ್ರಾಚೀನ ಮಹರ್ಷಿಗಳು ಹತ್ತಾರುಸಾವಿರ ವರ್ಷಗಳಿಂದ ವೇದಗಳು, ವೇದಾಂಗಗಳು, ಉಪನಿಷತ್ತುಗಳು, ಶಾಸ್ತ್ರಗಳು, ಮಹಾಪುರಾಣ, ಉಪಪುರಾಣಗಳು ಕಾವ್ಯಗಳು ಇವುಗಳನ್ನು ರಚಿಸಿರುವಂತೆ ಬೇರೆ ಯಾವ ಭಾಷೆಯಲ್ಲೂ ರಚಿಸಿಲ್ಲ. ಅವರು ಅವುಗಳನ್ನೆಲ್ಲಾ ಹ್ಯಾಗೆ ರಚಿಸಿದರು, ಹ್ಯಾಗೆ ಬರೆದಿಟ್ಟರು, ಹ್ಯಾಗೆ ಪ್ರಚುರಪಡಿಸಿದರು, ಯಾವ ಬಲದಿಂದ ಅವು ಇಪ್ಪತ್ತುಸಾವಿರವರ್ಷಗಳೂ ಚ್ಯುತಿಯಿಲ್ಲದೆ ಶಿಲಾಲಿಖಿತಗಳಂತೆ ಶಾಶ್ವತಗಳಾಗಿ ನಮ್ಮಗಳಿಗೆ ಜ್ಞಾನಬೋಧಕಗಳಾಗಿವೆ, ಎನ್ನುವದನ್ನು ಊಹಿಸಬಲ್ಲ ನಿಷ್ಣಾತರು ಇದುವರೆಗೂ ಯಾರೂ ಇಲ್ಲ. ಪಾನ್ಸೆಲರೂ ಇಲ್ಲ, ನೈಸ್‌ಪಾನ್ಸೆಲರೂ ಇಲ್ಲ, ಅವರಿಂದ ಡಾಕ್ಟರೇಟ್ ಪಡೆಯುವ ವಿದ್ವಾಂಸರೂ ಇಲ್ಲ. ಬೇರೆ ಯಾವ ಜನಾಂಗದಲ್ಲಿಯೂ ಈ ವಿಧವಾದ ಜ್ಞಾನಭಂಡಾರವು ಇಲ್ಲ.

ಆ ದಿವ್ಯಗ್ರಂಥಗಳ ರುಚಿಯನ್ನು ನಾವು ಸವಿಯಬೇಕಾದರೆ ಸಂಸ್ಕೃತದಲ್ಲಿ "ನಾಟಕಾಂತಸಾಹಿತ್ಯ" ಅಂದರೆ ವ್ಯಾಕರಣ, ಕಾವ್ಯಗಳು, ನಾಟಕಗಳು, ಇವುಗಳನ್ನು ಅಭ್ಯಸಿಸಿ ಮುಂದೆ ಉದ್ಗ್ರಂಥಗಳನ್ನು ಓದಿ ಪುನೀತರಾಗಬಹುದು. ಈ ಸಂಸ್ಕೃತ ಪರಿಚಯಕ್ಕೆ ಬಾಲಕರಿಗೆ ಮೂಲಕಾವ್ಯ ರಘುವಂಶ. ಆ ರಘುವಂಶಮಹಾಕಾವ್ಯದ ಕವಿ ಕಾಳಿದಾಸ. ದೇಶದ ಅನೇಕ ಕಡೆಗಳಲ್ಲಿ ಈಗ ಕಾಳಿದಾಸನ ಜಯಂತಿಯನ್ನು ಆಚರಿಸುತ್ತಿದ್ದಾರೆ.

ಭಾರತೀಯರು ಕಾಳಿದಾಸನನ್ನು ಸಂಸ್ಕೃತದ ಮಹಾಕವಿಗಳ ಶ್ರೇಣಿಯಲ್ಲಿ ಸರ್ವಶ್ರೇಷ್ಠನೆಂದು ಪರಿಗಣಿಸಿದ್ದಾರೆ. ಅವನ ಹೆಸರು ಶಾಕುಂತಲದ ಭಾಷಾಂತರಗಳಿಂದ ನಾನಾದೇಶಗಳಲ್ಲಿ ಹರಡಿ ದಿಗಂತವಿಶ್ರಾಂತವಾದ ಕೀರ್ತಿಯನ್ನು ಪೊಂದಿದೆ. ಇವನ ರಘುವಂಶವು ಸಂಸ್ಕೃತಪಾಠಕರಿಗೆ ಪ್ರವೇಶಕಾವ್ಯವಾಗಿರುವದರಿಂದ ಇವನನ್ನು ಸಂಸ್ಕೃತದ ದ್ವಾರಪಾಲಕನೆಂದು ಹೇಳಬಹುದು.

ಆತ್ಮಶ್ಲಾಘಿಗಳಾದ ಈಗಿನ ಕವಿಗಳಂತೆ ಕಾಳಿದಾಸನು ಅವನ ಗ್ರಂಥಗಳಲ್ಲಿ ತನ್ನ ವಿಚಾರವಾಗಿ ಎಲ್ಲಿಯೂ ಹೇಳಿಕೊಂಡಿಲ್ಲ. ಅವನ ವಿಚಾರವಾಗಿ ರಸಭರಿತವಾದ ಊಹೆಗಳೇನೋ ಅನೇಕವಾಗಿ ಹಬ್ಬಿವೆ. ಆದರೆ ನಿಷ್ಕೃಷ್ಟವಾಗಿ ಅವನ ಜನನ, ಕಾಲ, ದೇಶ, ಯಾವದೂ ವ್ಯಕ್ತವಾಗಿಲ್ಲ. ಆದರೆ ವಿದ್ವಾಂಸರನೇಕರು ಅವನ ಕಾಲವನ್ನು ನಿರ್ಣಯಿಸಲು ಪ್ರಯತ್ನಪಟ್ಟಿದ್ದಾರೆ. ಫ್ರಾನ್ಸಿನ ಹಿಪ್ಪೊಲೈಟ್ ಫಾಕ್ ಇವನು ೨೮೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ಇದ್ದನೆಂದು ಊಹಿಸಿದಾನೆ. ಸರ್ ವಿಲಿಯಂ ಜೋನ್ಸ್ ೧೮೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ಎಂದು ಊಹಿಸುತ್ತಾನೆ. ಪ್ರೊಫೆಸರ್ ಲಾಸೆ ೧೪೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ಎಂದು. ಹೆಚ್. ಹೆಚ್. ವಿಲ್ಸನ್ ೧೦೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ಎಂದು. ಭೋಜಚರಿತ್ರೆಯು ಇವನನ್ನು ೧೮೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ಭೋಜನಕಾಲದಲ್ಲಿ ವರ್ಣಿಸುತ್ತದೆ. ಭಾರತೀಯ ಪಂಡಿತರ ಭಾವನೆಯಲ್ಲಿ ಇವನು ೨೦೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ಕ್ರಿಸ್ತಪೂರ್ವ ೧ನೆ ಶತಮಾನದಲ್ಲಿದ್ದನೆಂದು.

ಅಂದಿನಿಂದ ಈ ೨೦೦೦ ವರ್ಷಗಳು ಕಾಳಿದಾಸನು ಏಷ್ಯದ ಕವಿಗಳ ಚಕ್ರವರ್ತಿಯಾಗಿ ಶೋಭಿಸಿದಾನೆ! ಯೂರೋಪಿನ ರಸಿಕರು ಅವನನ್ನು ಪ್ರಪಂಚದ ಕವಿಶ್ರೇಷ್ಠರಲ್ಲಿ ಅಗ್ರಗಣ್ಯನನ್ನಾಗಿ ಎಣಿಸಿದಾರೆ! ಜರ್ಮನಿಯ ಗೇಥೆ ಎಂಬ ಸುಪ್ರಸಿದ್ಧ ಕವಿಯು, ವಸಂತಋತುವಿನ ಕೋಮಲವಾದ ಕಿಸಲಯಗಳಿಂದ ಹಿಡಿದು ಶಿಶಿರಋತುವಿನ ಅಮೃತಫಲಗಳವರೆಗೆ ಲೋಕದಲ್ಲಿ ಜನರ ಆತ್ಮಕ್ಕೆ ಸಂತೋಷ ತೃಪ್ತಿ ಶಾಂತಿಗಳನ್ನು ಕೊಡುವ ಸಮಸ್ತವನ್ನು ಸೇರಿಸಿ ಒಂದು ಹೆಸರನ್ನು ಇಟ್ಟರೆ ಆ ಹೆಸರು "ಶಕುಂತಲ" ಎಂದು ಉತ್ಸಾಹದಿಂದ ಹೇಳಿದಾನೆ.

ಮತ್ತೊಬ್ಬ ವಿಖ್ಯಾತ ಜರ್ಮನ್ ಹೆಂಬೋಲ್ಟ್, "ಬಾಹ್ಯಪ್ರಕೃತಿಯು ಕಾಮುಕರ ಮನಸ್ಸಿನಮೇಲೆ ಯಾವ ವಿಧವಾಗಿ ಪರಿಣಮಿಸುತ್ತದೆ ಎನ್ನುವದನ್ನು ಕಾಳಿದಾಸನಂತೆ ಯಾರೂ ವರ್ಣಿಸಿಲ್ಲ. ಅನುರಾಗಿಗಳ ಮನಸ್ಸಿನ ಹಾವ ಭಾವಗಳನ್ನು ವಿಪುಲವಾದ ಕಲ್ಪನಾಶಕ್ತಿಯಿಂದ ಪ್ರತಿಬಿಂಬಿಸುವ ವರ್ಣನಾವೈಚಿತ್ರ್ಯವು ಕಾಳಿದಾಸನನ್ನು ಪ್ರಪಂಚದ ಕವಿಗಳಲ್ಲಿ ಅಗ್ರಗಣ್ಯನನ್ನಾಗಿ ಮಾಡಿದೆ", ಎಂದು ಶ್ಲಾಘಿ

ಪರ್‌ಮಾನೀರ್ ವಿಲಿಯಂಸ್ ಎಂಬ ಉದ್ದಾನು ಪಂಡಿತನು ಕಾಳಿದಾಸನ ಕವಿತ್ವದ ಪ್ರೌಢಿಮೆಯನ್ನು ನೋಡಿ ಅವನನ್ನು "ಇಂಡಿಯನ್ ಷೇಕ್ಸ್‌ಪಿಯರ್" ಎಂದು ನಿರ್ದೇಶಿಸಿದಾನೆ. ಈಗ್ಗೆ 300 ವರ್ಷಗಳ ಹಿಂದಿದ್ದ ಆಧುನಿಕ ಇಂಗ್ಲೆಂಡಿನ ಷೇಕ್ಸ್‌ಪಿಯರಿಗೆ ಸಮಾನಾಗಿ ಅವನಿಗೆ 1700 ವರ್ಷ ಹಿಂದೆ ಇದ್ದ "ಇಂಡಿಯನ್ ಷೇಕ್ಸ್‌ಪಿಯರ್"! ಅಂಥಾ ವ್ಯಕ್ತಿಯು ಅಷ್ಟು ಹಿಂದೆಯೇ ಜನಿಸಿರಬೇಕಾದರೆ ಆ ಸಮಾಜದ ವಿದ್ಯಾಪ್ರೌಢಿಮೆಯೂ ಜ್ಞಾನಸಂಪತ್ತಿಯೂ ಎಂತಹುದಾಗಿದ್ದಿರಬೇಕು!

ಕಾಳಿದಾಸನು ರಘುವಂಶ, ಕುಮಾರಸಂಭವ ಎಂಬ ಎರಡು ಮಹಾಕಾವ್ಯಗಳನ್ನೂ ಮೇಘಸಂದೇಶ ಎಂಬ ಸುಂದರವಾದ ಕೃತಿಯನ್ನೂ, ಶಾಕುಂತಲ, ವಿಕ್ರಮೋರ್ವಶೀಯ, ಮಾಳವಿಕಾಗ್ನಿಮಿತ್ರ ಎಂಬ ಮೂರು ಶ್ರೇಷ್ಠ ನಾಟಕಗಳನ್ನೂ ರಚಿಸಿ ಕೀರ್ತಿಶೇಷನಾಗಿದಾನೆ.

ಪೂರ್ವದ ಕಲಾವಿದರು

"ಕಾವ್ಯೇಷು ನಾಟಕಂರಮ್ಯಂ ನಾಟಕೇಷು ಶಕುಂತಲಂ।
ತತ್ರಾಪಿಚ ಚತುರ್ಥಾಂಕಃ ತತ್ರ ಶ್ಲೋಕಚತುಷ್ಟಯಂ॥

"ಕಾವ್ಯಗಳಲ್ಲಿ ನಾಟಕಗಳು ರಮ್ಯ, ನಾಟಕಗಳಲ್ಲಿ ಶಕುಂತಲವು ಉತ್ತಮ. ಅದರಲ್ಲಿ ನಾಲ್ಕನೆಯ ಸರ್ಗ ಪ್ರಶಸ್ತ. ಅದರಲ್ಲಿಯೂ ನಾಲ್ಕು ಶ್ಲೋಕಗಳು ಉತ್ತಮೋತ್ತಮ", ಎಂದು ಹೇಳಿದಾರೆ.

ಸಂಸ್ಕೃತದ ಅಲಂಕಾರ ಶಾಸ್ತ್ರದಲ್ಲಿ ನಾಟಕಗಳು ಮಹಾಕಾವ್ಯಗಳು ಇವುಗಳಿಗೆ ನಿಬಂಧನೆಗಳಿವೆ. ಮಹಾಕಾವ್ಯವು 8ಕ್ಕೆ ಕಡಮೆಯಿಲ್ಲದೆ 30 ಕ್ಕೆ ಹೆಚ್ಚಿಲ್ಲದೆ ಸರ್ಗಗಳನ್ನು ಒಳಗೊಂಡಿರಬೇಕು ಒಂದೊಂದು ಸರ್ಗದಲ್ಲಿಯೂ 30 ಕ್ಕೆ ಕಡಮೆ ಇಲ್ಲದೆ 200ಕ್ಕೆ ಹೆಚ್ಚಿಲ್ಲದೆ ಶ್ಲೋಕಗಳಿರಬೇಕು. ಅದರಲ್ಲಿ ನಾಯಕನು ಒಬ್ಬನೇ ಆದರೆ ಅವನು ದೇವತಾ ಪುರುಷನಾಗಿರಬೇಕು. ಒಂದು ವಂಶವಾದರೆ ಅದು ಶ್ರೇಷ್ಠವಾದ ವಂಶವಾಗಿರಬೇಕು. ಪ್ರತಿ ಸರ್ಗವೂ ಒಂದೆ ವಿಧವಾದ ವೃತ್ತದಲ್ಲಿ ಶ್ಲೋಕಗಳಿಂದ ಕೂಡಿರಬೇಕು ಕೊನೆಯ ಶ್ಲೋಕಗಳು ಮಾತ್ರ ಬೇರೆ ವೃತ್ತವಾಗಿರಬಹುದು. ಪ್ರತಿಸರ್ಗದ ಕೊನೆಯಲ್ಲಿಯೂ ಮುಂದಿನ ಸರ್ಗದ ವೃತ್ತಾಂತದ ಸೂಚನೆ ಇರಬೇಕು. ಅದರಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಶೃಂಗಾರ, ವೀರ ಅಥವಾ ಶಾಂತರಸವನ್ನು ಪ್ರತಿಪಾದಿಸಬೇಕು. ಆ ಕಾವ್ಯವು ಧರ್ಮ ಅರ್ಥ ಕಾಮ ಮೋಕ್ಷಗಳೆಂಬ ಚತುರ್ವಿಧ ಪುರುಷಾರ್ಥಗಳಿಗೆ ಸಾಧಕವಾಗಿರಬೇಕು. ಅದರಲ್ಲಿ ಮಹಾನಗರಗಳು, ಸಮುದ್ರಗಳು, ಪರ್ವತಗಳು, ಋತುಗಳು, ಸೂರ್ಯಚಂದ್ರೋದಯಗಳು, ಅನುರಾಗಿಗಳ ಪರಸ್ಪರ ಸೌಹಾರ್ದಗಳು ಕ್ರೀಡಾಕಲಾಪಗಳು ಮುಂತಾಗಿ ಇರಬೇಕು. ಶೈಲಿಯು ಕಿವಿಗೆ ಇಂಪಾಗಿ ಮನಸ್ಸಿಗೆ ರಮ್ಯವಾಗಿ ದೋಷರಹಿತವಾಗಿ ಇರಬೇಕು. ಹೀಗಿರುವ ಕಾವ್ಯವು ಒಂದು ಕಲ್ಪ, ಬ್ರಹ್ಮದಿನ, ಅಂದರೆ ಒಂದು ಸಾವಿರ ಯುಗಗಳು ಶಾಶ್ವತವಾಗಿ ಉಳಿಯುತ್ತದೆ" ಎಂದು ಅಲಂಕಾರ ಶಾಸ್ತ್ರಕಾರ ದಂಡಿ ಹೇಳಿದಾನೆ.

ಈ ಶಾಸ್ತ್ರದೃಷ್ಟಿಯಿಂದ ನೋಡಿದರೆ ಕಾಳಿದಾಸನ ರಘುವಂಶವು ಮಹಾಕಾವ್ಯವೆನ್ನುವದು ನಿಸ್ಸಂದೇಹವಾಗುತ್ತದೆ. ಅದರಲ್ಲಿ ೧೯ ಸರ್ಗಗಳಿವೆ. ಶ್ರೀರಾಮನ ವಂಶಪುರುಷನಾದ ರಘುವಂಶಾರಾಯನ ಶ್ರೇಷ್ಠವಾದ ಸಂತತಿಯನ್ನು ಅವಲಂಬಿಸಿದೆ. ಮೊದಲಿನ ೯ ಸರ್ಗಗಳಲ್ಲಿ ದಿಲೀಪ ಚಕ್ರವರ್ತಿ, ರಘು, ಅಜ, ದಶರಥ ಇವರುಗಳ ಚರಿತ್ರೆಯೂ, ೬ ಸರ್ಗಗಳಲ್ಲಿ ಶ್ರೀ ರಾಮಚಂದ್ರನ ಮುಕ್ತಿಪ್ರದವಾದ ಚರಿತ್ರೆಯೂ, ಕಡೆಯ ನಾಲ್ಕು ಸರ್ಗಗಳಲ್ಲಿ ಶ್ರೀರಾಮನ ಸಂತತಿಯ ಚರಿತ್ರೆಯೂ ಅಗ್ನಿವರ್ಣನವರೆಗೆ ನಿರೂಪಿಸಲ್ಪಡುತ್ತವೆ. ನಮ್ಮಲ್ಲಿ ಈಗ ಪ್ರಚಾರವಿರುವ ರಘುವಂಶಕಾವ್ಯದಲ್ಲಿ ಅಗ್ನಿವರ್ಣನ ಅಕಾಲಮರಣವಾಗಲು ಮಂತ್ರಿಗಳು ಅವನ ಗರ್ಭಿಣಿಯಾದ ಪತ್ನಿಗೆ ಪಟ್ಟಾಭಿಷೇಕಮಾಡುತ್ತಾರೆ ಕಾವ್ಯವು ಹೀಗೆ ಕೊನೆಗಾಣುವದು ಹಠಾತ್ತಾಗಿ ಕಾಣುವದರಿಂದ ಕಾಳಿದಾಸನು ಬರೆದ ರಘುವಂಶದ ಕಡೆಯ ಸರ್ಗಗಳು ನಷ್ಟವಾಗಿರಬಹುದೆಂಬ ಸಂಶಯ ಬರುತ್ತದೆ.

ಕಾವ್ಯವು ಶಬ್ದಸೌಷ್ಠವದಿಂದಲೂ ಅರ್ಥಸಂಪತ್ತಿಯಿಂದಲೂ ವರ್ಣನಾವಿಶೇಷಗಳಿಂದಲೂ ಉಪಮಾನಗಳಿಂದಲೂ ಅಲಂಕಾರಗಳಿಂದಲೂ ಭರಿತವಾಗಿ ಜ್ಞಾನಪ್ರದವಾಗಿ ಬೆಳಗುತ್ತದೆ. ಸಂಸ್ಕೃತದಲ್ಲಿ

"ಕಾವ್ಯಂ ಯಶಸೇಽರ್ಥಕೃತೆ ವ್ಯವಹಾರವಿದೆ ಶಿವೇತರಕ್ಷತಯೆ।
ಸದ್ಯಃ ಪರನಿರ್ವೃತಯೆ ಕಾಂತಾಸಮ್ಮಿತತಯೋಪದೇಶಯುಜೆ॥"

ಕಾವ್ಯವು ಕೀರ್ತಿಯನ್ನು ತರಬೇಕು, ಅರ್ಥಲಾಭವಾಗಬೇಕು, ವ್ಯವಹಾರ ಜ್ಞಾನವನ್ನುಂಟುಮಾಡಬೇಕು, ಅಮಂಗಳವನ್ನು ಪರಿಹರಿಸಬೇಕು, ಇಷ್ಟರ ಸಖ್ಯದವಾಗಬೇಕು, ಕಾಂತೆಯ ಮಧುರ ಭಾಷಣದಂತೆ ಆಕರ್ಷಕವಾಗಿ ಉಪದೇಶಯುಕ್ತವಾಗಿರಬೇಕು" ಎಂದು ಹೇಳಿದೆ.

ರಘುವಂಶದ ಮೊದಲನೆ ಶ್ಲೋಕವೆ ಅನರ್ಘವಾದ ಅರ್ಥದಿಂದ ಕೂಡಿದೆ:

"ವಾಗರ್ಥಾವಿವ ಸಂಪೃಕ್ತೌ ವಾಗರ್ಥ ಪ್ರತಿಪತ್ತಯೆ।
ಜಗತಃ ಪಿತರೌ ವಂದೆ ಪಾರ್ವತೀಪರಮೇಶ್ವರೌ॥"

"ನನ್ನ ಕಾವ್ಯವು ಒಳ್ಳೆ ಶಬ್ದಾರ್ಥಗಳಿಂದ ಕೂಡಿರುವಂತೆ ಅನುಗ್ರಹಿಸುವದಕ್ಕಾಗಿ, ಶಬ್ದವೂ ಅರ್ಥವೂ ಒಂದರಲ್ಲೊಂದು ಐಕ್ಯವಾಗಿರುವಂತೆ ಐಕ್ಯರಾಗಿರುವ, ಲೋಕಕ್ಕೆ ಜನನೀಜನಕರಾದ, ಪಾರ್ವತೀ ಪರಮೇಶ್ವರರನ್ನು ಪೂಜಿಸುತ್ತೇನೆ", ಎಂದು ಕವಿಯು ಹೇಳುತ್ತಾನೆ.

ಇದರಿಂದ ದ್ವೈತವೆ, ಅದ್ವೈತವೆ, ವಿಶಿಷ್ಟಾದ್ವೈತವೆ ವ್ಯಕ್ತವಾಗುವದು ಎನ್ನುವದು ಊಹಾಸ್ಪದ!

(ಮುಂದುವರಿಯುತ್ತದೆ.)

ಜಿ. ಆರ್. ಜೋಷ್ಯರ್

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SIRDAR PANIKKAR

Vice Chancellor Sirdar Panikkar's ill-timed death has evoked warm tributes from many quarters. On his coming to Mysore as Vice Chancellor we invited him to preside over H. H. Mummadi Krishnaraja Wadiyar Jayanthi. When he accepted and came, we offered him welcome in the following terms :

"To you, Sir, I have to offer welcome on behalf of the citizens of Mysore in whose midst you have elected to reach your seventies!

A talented scion of Kerala, you have attained rank as a distinguished son of India, with a unique and striking personality. As a brilliant Oxonion, had you stuck to the Aligarh University, you might have retired as a worthy Professor of History, seeking nomination to Parliament and a second rate title. But being adventurous by blood, you burnt your moorings, and answered the call of non-co-operation, and like an eagle, have since been sailing before the wind! Men attain greatness by pluck and luck. Your dynamic personality has found opportunities and seized them, and ridden them, as Alexander rode Bucephalus. You became venerable Prakasam's coadjutor on Swarajya, and first Editor of Hindustan Times. Each new role proved only the jumping groud for the next higher.

Deputy Director of the Special Organization of the Chamber of Princes, Secretary to the Chamber of Princes, Secretary to the Indian Princes' Delegation to the Round Table Conference, Foreign Minister of Patiala, Prime Minister of Bikanir, India's Representative to the Pacific Conference, Canada, Delegate to U.N. General Assembly, India's Ambassador to China, India's Ambassador to Egypt, and Minister to Syria, Jordan, Lebanon and Libya, Member, States' Reorganisation Committee, Ambassador to France, Vice-Chancellor of Kashmir University, and now Vice-Chancellor of Mysore University!

The enumeration is breath-taking! A fraction of them would be sufficient for an individual to be satisfied with and rest on his laurels. On your Atalantian shoulders the load seems to rest lightly!

That is one side of your life. Your facile and virile pen and prolific mind have produced books that are astonishing in their variety and range. A future artist may depict you with a pen in one hand, and a mace in the other! Kerala has produced many notable men; but none so distinctly notable!

Your coming here as Vice Chancellor of the University is heartily to be welcomed. In the early days it was a happy thought of Sir Visweswaraya to get Dr. Sir Brajendranath Seal as Vice Chancellor of the University. His Brobdignagian personality built up a pedestal for the Univirsity. But for a long time past it may be said to be moribund. Your spectacular career and varied achievements, may awaken it into a new era, and provide a new inspiration to its students.

Vice Chancellorships, like Governorships, are generally meant to provide soft beds for old people. Also some Vice Chancellors want to stick to the same University term after term, as long as life lasts. Some step into a nearby University, and using it as a spring board, roam the world, like astronauts, gathering vicarious T.A. and sporadic doctorates! But the Mysore Ministry did well in inducing you to come here, and your acceding to their request is commendable, as there is mess to be cleared and the University be made a Temple of Knowledge. Kashmir is no doubt a covetable place; but Mysore has been deemed a Garden of Eden, and the

(*Continued on page 6.*)

KALIDASA

(Continued from last issue.)

" एकः कारणतस्त्वां तामवस्थां प्रतिपद्यते । नानात्वं रागसंयोगात्स्फटिकस्येव ते ध्रुवम् ॥
अमेयो मितलोकस्त्व मनर्घो प्रार्थनावहः । अजितो जिष्णुरत्यन्तमव्यको व्यक्तकारणम् ॥
हृदयस्थमनासन्नमकामं त्वां तपस्विनम् । दयालुमनघस्पृष्टं पुराणमजरं विदुः ॥
सर्वेशस्त्वमविज्ञात स्सर्वयोनिस्त्वमात्मभूः । सर्वप्रभुरनीशस्त्व मेकस्त्वं सर्वरूपभाक् ॥
सप्तसामोपगीतं त्वां सप्तार्णवजलेशयम् । सप्तार्चिर्मुखमाचख्यु स्सप्तलोकैकसंश्रयम् ॥
चतुर्वर्गफलं ज्ञानं कालावस्था चतुर्युगा । चतुर्वर्णमयो लोक स्त्वत्तस्सर्वं चतुर्मुखात् ॥
अभ्यासनिगृहीतेन मनसा हृदयाश्रयम् । ज्योतिर्मयं विचिन्वन्ति योगिनस्त्वां विमुक्तये ॥
अजस्य गृह्णतो जन्म निरीहस्य हतद्विषः । स्वपतो जागरूकस्य याथार्थ्यं वेद कस्तव ॥
शब्दादीन्विषयान्भोक्तुं चरितुं दुश्चरं तपः । पर्याप्तोऽसि प्रजाः पातु मौदासीन्येन वार्तितुम् ॥
बहुधाप्यागमैर्भिन्नाः पन्थानस्सिद्धिहेतवः । त्वय्येव निपतन्त्योघा जाह्नवीया इवार्णवे ॥
त्वय्यावेशितचित्तानां त्वत्समर्पितकर्मणाम् । गतिस्त्वं वीतरागाणा मभूयस्तमिवृत्तये ॥
प्रत्यक्षोऽप्यपरिच्छेद्यो महाविर्महिमा तव । आप्तवागनुमानाभ्यां साध्यं त्वां प्रति का कथा ॥
केवलं स्मरणेनैव पुनासि पुरुषं यतः । अनेन वृत्तयज्ञेषा निवेदितफलास्त्वयि ॥
यदधेरिव रत्नानि तेजांसीव विवस्वतः । स्तुतिभ्योऽप्यतिरिच्यन्ते दूराणि चरितानि ते ॥
अनवाप्तमवाप्तव्यं न ते किञ्चन विद्यते । लोकानुग्रह एवैको हेतुस्ते जन्मकर्मणोः ॥
महिमानं यदुत्कीर्त्य तव संहियते वचः । श्रमेण तदशक्त्या वा न गुणानामियत्तया ॥ "

Indra and the angels, harassed by Ravana, go to the abode of God, and pray to Him, whom words cannot describe, mind cannot see: " We bow to you, the triune-formed, the Creator, Protector, and Destroyer of the World. The rain-drop falling in different parts attains different qualities. So do you, though Yourself changeless. You are one, but are seen as many, like the crystal when associated with different colours. You are immeasurable, but you have measured the whole world. You have nothing to beg for, but every one begs of you. You are invisible, but you conquer every one. You are unseen, but You cause every thing that is seen. You abide in the heart, but You are far away. You have no desires, but You practise penance. You are the fountain of mercy, but You are untouched by sin. You are all-knowing, but You yourself are self-born. You are the Lord of all, but You have yourself no master. You are one, but You wear multitudinous forms. You are sung by the seven notes of music, You sleep in the seven seas, You are seen in the seven flames of the sacrificial fire, You are the sole refuge of the seven worlds. From You, as the four-faced Brahma arise the four Vargas,—Dharma, Artha, Kama, and Moksha, the four Yugas in Time, and the four Varnas of humanity. Yogis, with disciplined mind, seeking salvation, seek for Your luminous presence in their hearts. You are unborn, and yet take births. You have no desires, and yet destroy enemies. You are asleep, and yet are alert. Who could know the exact truth about You? You are equal to enjoy the pleasures of the senses, or practise the hardest renunciation. You are equal to protect mankind, or

to ignore them completely. As the many streams of the Ganges all fall into the great ocean, the many ways of worship prescribed by religions lead only to you. Men who, renouncing the worldly pleasures, dedicate their thoughts and deeds to You alone, receive salvation from You. We are unable to know the truths about the world and other creations of Yours which we actually see. Then how can we know all about You, who are unseen, and are to be known only by inference and the words of seers ? Like the treasures of the sea, and like the light of the sun, Your marvellous achievements are beyond the powers of expression ! "

This is but a bare and bald translation of Kalidasa's original. Perhaps a Milton could bring out in English words the rhythm and sweep of the Sanskrit. The whole of philosophy, ancient and modern, eastern and western, is compressed within those few lines ! And the man of such luminous brilliance calls himself a "manda"! He was, instead, a crowning example of what Carlyle defines as " Hero as Poet." His works adorn this land today. He himself adorned it 2000 years ago ; and God seems to have broken the mould with which He made him !

G. R. Josyer.

ಕಾ ಳಿ ದಾ ಸ

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದು ವರೆದುದು.)

ಕಾಳಿದಾಸನ ಕಾವ್ಯಗಳಲ್ಲಿ ಅವನ ಸ್ವಂತ ವಿಚಾರವನ್ನು ಹೇಳಿಲ್ಲ ಎಂದು ಹೇಳಿದೆವು. ರಘುವಂಶದಲ್ಲಿ ಸ್ವಂತ ವಿಚಾರವಾಗಿ ಕವಿಯು ಇಷ್ಟು ಮಾತ್ರ ಹೇಳಿದಾನೆ.

ಕ್ವಸೂರ್ಯಪ್ರಭವೊ ವಂಶಃ ಕ್ವಮೇಽಲ್ಪವಿಷಯಾಮತಿಃ । ತಿತೀರ್ಷುರ್ದುಸ್ತರಂ ಮೋಹಾದುಡುಪೇನಾಸ್ಮಿ ಸಾಗರಂ ॥
ಮಂದಃ ಕವಿಯಶಃ ಪ್ರಾರ್ಥೀ ಗಮಿಷ್ಯಾಮ್ಯುಪಹಾಸ್ಯತಾಂ । ಪ್ರಾಂಶುಲಭ್ಯೆ ಫಲೆ ಲೋಭಾದುದ್ಬಾಹುರಿವ ವಾಮನಃ ॥
ಅಥವಾಕೃತವಾಗ್ದ್ವಾರೆ ವಂಶೇಽಸ್ಮಿನ್ ಪೂರ್ವಸೂರಿಭಿಃ । ಮಣೌವಜ್ರಸಮುತ್ಕೀರ್ಣೆ ಸೂತ್ರಸ್ಯೇವಾಸ್ತಿ ಮೇ ಗತಿಃ ॥

"ಸೂರ್ಯನಿಂದ ಉದ್ಭವಿಸಿದ ರಘುವಂಶವೆಲ್ಲಿ, ಅಲ್ಪಮತಿಯಾದ ನಾನೆಲ್ಲಿ ? ದುಸ್ತರವಾದ ಸಮುದ್ರವನ್ನು ಹರಿಗೋಲಿನಿಂದ ದಾಟಲು ಯತ್ನಿಸುವ ಮೂಢನಂತೆ ನಾನು ಯತ್ನಿಸುತ್ತಿದೇನೆ. ಮಂದನಾದ ನಾನು ಕವಿಯ ಯಶಸ್ಸನ್ನು ಕೋರುವದು ಉದ್ದವಾದ ಮನುಷ್ಯನ ಕೈಗೆ ಎಟಕಿಸುವ ಹಣ್ಣಿಗೆ ಕೈ ನೀಡುವ ಕುಬ್ಜನಂತೆ ಹಾಸ್ಯಾಸ್ಪದವಾಗಿದೆ. ವಜ್ರದಿಂದ ಕೊರೆದಿರುವ ಮಣಿಯ ರಂಧ್ರದಲ್ಲಿ ದಾರವನ್ನು ಪೋಣಿಸುವಂತೆ ಪೂರ್ವದ ಮಹಾಕವಿಗಳು ತೋರಿಸಿರುವ ದಾರಿಯನ್ನು ನಾನು ಅನುವರ್ತಿಸುತ್ತೇನೆಯೆ ವಿನಾ ಹೆಚ್ಚೇನೂ ಇಲ್ಲ", ಎಂದು ಹೇಳಿದಾನೆ.

ಕಾಳಿದಾಸ ಮಹಾಕವಿಯು ತನ್ನನ್ನು ಮಂದ, ದಡ್ಡ, ಎಂದು ಕರೆದುಕೊಂಡಿದಾನೆ ! ಈ ನ ಅಲ್ಪಕವಿಗಳು ಅಟ್ಟಕ್ಕೆ ಹಾರಿ, ಆಕಾಶವಾಣಿಗೆ ನೆಗೆದು, ಪರಿಷತ್ತಿಗೆ ನುಗ್ಗಿ, ಯೂನಿವರ್ಸಿಟಿಯಲ್ಲಿ ಘರ್ಜಿಸುತ್ತಾರೆ ! ಅವನು ರಘುವಂಶದ ದೊರೆಗಳ ಮೇಲ್ಮೆಯನ್ನು ವರ್ಣಿಸುವ ಶ್ಲೋಕಗಳ ಶಬ್ದಸೌಷ್ಠವವು ವಿಶೇಷ ಪ್ರತಿಭೆಯಿಂದ ಕೂಡಿದೆ. :

* ಸೋಹಮಾಜನ್ಮಶುದ್ಧಾನಾ ಮಾಫಲೋದಯಕರ್ಮಣಾಮ್ । ಆಸಮುದ್ರಕ್ಷಿತೀಶಾನಾ ಮಾನಾಕರಥವರ್ತ್ಮನಾಮ್ ॥
ಯಥಾವಿಧಿಹುತಾಗ್ನೀನಾಂ ಯಥಾಕಾಮಾರ್ಚಿತಾರ್ಥಿನಾಂ । ಯಥಾಪರಾಧದಂಡಾನಾಂ ಯಥಾಕಾಲಪ್ರಬೋಧಿನಾಂ ॥
ತ್ಯಾಗಾಯ ಸಂಭೃತಾರ್ಥಾನಾಂ ಸತ್ಯಾಯ ಮಿತಭಾಷಿಣಾಂ । ಯಶಸೇನಿಜಿಗೀಷೂಣಾಂ ಪ್ರಜಾಯೈ ಗೃಹಮೇಧಿನಾಂ ॥
ಶೈಶವೇಽಭ್ಯಸ್ತವಿದ್ಯಾನಾಂ ಯೌವನೇ ವಿಷಯೈಷಿಣಾಂ । ವಾರ್ಧಕೇಮುನಿವೃತ್ತೀನಾಂ ಯೋಗೇನಾಂತೇ ತನುತ್ಯಜಾಂ ॥
ರಘೂಣಾಮನ್ವಯಂ ವಕ್ಷ್ಯೇ ತನುವಾಗ್ವಿಭವೋಪಿ ಸನ್ । ತದ್ಗುಣೈಃ ಕರ್ಣಮಾಗತ್ಯ ಚಾಪಲಾಯ ಪ್ರಚೋದಿತಃ ॥
ತಂ ಯಂತಃ ಶ್ರೋತುಮರ್ಹಂತಿಸದಸದ್ವ್ಯಕ್ತಿಹೇತವಃ । ಹೇಮ್ನಃಸ್ಯಂಲಕ್ಷ್ಯತೇಹ್ಯಗ್ನೌವಿಶುದ್ಧಿಶ್ಯಾಮಿಕಾಪಿವಾ ॥
ವೈವಸ್ವತೋ ಮನುರ್ನಾಮಮಾನನೀಯೋಮನೀಷಿಣಾಂ । ಆಸೀನ್ಮಹೀಕ್ಷಿತಾಮಾದ್ಯಃ ಪ್ರಣವಶ್ಛಂದಸಾಮಿವ ॥
ತದನ್ವಯೇಶುದ್ಧಿಮತಿ ಪ್ರಸೂತಶುದ್ಧಿಮತ್ತರಃ । ದಿಲೀಪ ಇತಿ ರಾಜೇಂದುರಿಂದುಃ ಕ್ಷೀರನಿಧಾವಿವ ॥
ವ್ಯೂಢೋರಸ್ಕೋ ವೃಷಸ್ಕಂಧಸ್ಸಾಲಪ್ರಾಂಶುರ್ಮಹಾಭುಜಃ । ಆತ್ಮಕರ್ಮಕ್ಷಮಂದೇಹಂ ಕ್ಷಾತ್ರೋಧರ್ಮ ಇವಾಶ್ರಿತಃ ॥"

" ನಾನು ಜನ್ಮಪ್ರಭೃತಿ ಪರಿಶುದ್ಧರಾದಂಥಾ, ಫಲಪ್ರಾಪ್ತಿಯವರೆಗೆ ಉದ್ಯಮಗಳನ್ನು ಕೈಬಿಡದಂಥಾ, ಸಮುದ್ರಾಂತದವರೆಗೆ ಭೂಮಿಗೆ ಒಡೆಯರಾಗಿದ್ದಂಥಾ, ನಾಕಲೋಕದವರೆಗೆ ರಥಯಾನ ಮಾಡುತ್ತಿದ್ದಂಥಾ, ವಿಧಿಯುಕ್ತವಾಗಿ ಅಗ್ನಿಹೋತ್ರ ಮಾಡುತ್ತಿದ್ದಂಥಾ, ಸಂತೃಪ್ತಿಯಾಗುವಂತೆ ಅತಿಥಿಗಳನ್ನು ಉಪಚರಿಸುತ್ತಿದ್ದಂಥಾ, ಅಪರಾಧಕ್ಕೆತಕ್ಕಂತೆ ಶಿಕ್ಷೆಯನ್ನು ವಿಧಿಸುತ್ತಿದ್ದಂಥಾ, ಉಷಃಕಾಲದಲ್ಲಿ ಎದ್ದು ನಿತ್ಯಕರ್ಮಗಳನ್ನು ಮಾಡುತ್ತಿದ್ದಂಥಾ, ತ್ಯಾಗಕ್ಕಾಗಿ ಧನಸಂಚಯಮಾಡುತ್ತಿದ್ದಂಥಾ, ಸತ್ಯಕ್ಕೋಸ್ಕರ ಮಿತಭಾಷಿಗಳಾಗಿದ್ದಂಥಾ, ಯಶಸ್ಸಿಗೋಸ್ಕರ ದಂಡಯಾತ್ರೆ ಮಾಡುತ್ತಿದ್ದಂಥಾ, ಸಂತಾನಕ್ಕೋಸ್ಕರ ಗಾರ್ಹಸ್ಥ್ಯವನ್ನು ವಹಿಸುತ್ತಿದ್ದಂಥಾ, ಬಾಲ್ಯದಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡುತ್ತಿದ್ದಂಥಾ, ಯೌವನದಲ್ಲಿ ವಿಷಯಾಸಕ್ತರಾಗಿದ್ದಂಥಾ, ವಾರ್ಧಕ್ಯದಲ್ಲಿ ತಪೋನಿರತರಾಗಿದ್ದಂಥಾ, ಯೋಗಮಾರ್ಗದಿಂದ ಮೃತಿಯನ್ನು ಹೊಂದುತ್ತಿದ್ದಂಥಾ, ರಘುವಂಶದ ಅರಸರ ಚರಿತ್ರೆಯನ್ನು ನನ್ನ ವಾಕ್ಪಾಟವವು ಅಲ್ಪವಾದರೂ ಅವರಗುಣಕಥನಗಳನ್ನು ಕೇಳಿ ಉಂಟಾದ ಉತ್ಸಾಹದಿಂದ ಬರೆಯಲು ಯತ್ನಿಸಿದ್ದೇನೆ. ಸದಸದ್ವಿಚಾರಪರರಾದ ಸತ್ಪುರುಷರು ಚಿನ್ನದ ಶುದ್ಧತೆ ಅಶುದ್ಧತೆಗಳನ್ನು ಅಗ್ನಿಯು ಪರೀಕ್ಷಿಸುವಂತೆ ಪರೀಕ್ಷಿಸಿ ಗುಣದೋಷಗಳನ್ನು ನಿರೂಪಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಆದಿಯಲ್ಲಿ ವೈವಸ್ವತನೆಂಬ ಮನುವು ವೇದಗಳಿಗೆ ಪ್ರಣವದಂತೆ ಮಹೀಪತಿಗಳಿಗೆ ಮೂಲಪುರುಷನಾಗಿ ಪ್ರಾಜ್ಞರಿಂದ ಗೌರವಿಸಲ್ಪಟ್ಟವನಾಗಿದ್ದನು. ಶುದ್ಧವಾದ ಅವನ ವಂಶದಲ್ಲಿ ಮಹಾಪರಿಶುದ್ಧನಾದ ದಿಲೀಪ ನೆಂಬ ರಾಜೇಂದ್ರನು ಕ್ಷೀರನಿಧಿಯಲ್ಲಿ ಚಂದ್ರನು ಉದ್ಭವಿಸಿದಂತೆ ಉದ್ಭವಿಸಿದನು. ಅವನು ಕ್ಷಾತ್ರಧರ್ಮವು ತನಗೆ ಅನುರೂಪವಾದ ದೇಹವನ್ನು ಆಶ್ರಯಿಸಿತೊ ಎಂಬಂತೆ ವಿಶಾಲವಾದ ವಕ್ಷಸ್ಥಲದಿಂದಲೂ ಉನ್ನತವಾದ ಭುಜಗಳಿಂದಲೂ ಸಾಲವೃಕ್ಷದಂತಹ ತೋಳುಗಳಿಂದಲೂ ಕೂಡಿ ಮಹಾಪರಾಕ್ರಮಿಯಾಗಿದ್ದನು."

ಇದು ಕಾಳಿದಾಸನು ರಾಜವಂಶವನ್ನು ವರ್ಣಿಸುವ ವೈಖರಿ. ಅವನು ದೇವರನ್ನು ವರ್ಣಿಸಿರುವದು ಇನ್ನೂ ಅತಿಶಯವಾಗಿದೆ.

ರಾಮಜನನಕ್ಕೆ ಮುಂಚೆ ರಾವಣನಿಂದ ಪೀಡಿತರಾದ ದೇವತೆಗಳು ಕ್ಷೀರಸಮುದ್ರಕ್ಕೆ ಹೋಗಿ ಶೇಷಶಾಯಿಯಾಗಿ ಫಣಾಮಣಿಗಳಕಾಂತಿಯಿಂದ ಶೋಭಿತನಾಗಿ ಪದ್ಮದಮೇಲೆ ಒಡ್ಯಾಣದಿಂದ ಅಲಂಕೃತವಾದ ಕ್ಷೌಮವನ್ನು ಧರಿಸಿ ಪದ್ಮಾಸನದಲ್ಲಿ ಕುಳಿತಿದ್ದ ಮಹಾಲಕ್ಷ್ಮಿಯು ತೊಡೆಯಮೇಲೆ ಇಟ್ಟಿದ್ದ ಕರಪಲ್ಲವದಲ್ಲಿ ತನ್ನ ಪಾದಕಮಲವನ್ನು ಇಟ್ಟುಕೊಂಡು ಯೋಗನಿದ್ರೆಯಲ್ಲಿ ಇದ್ದ ಮಹಾವಿಷ್ಣುವನ್ನು ಹೀಗೆಂದು ಪಾರ್ಥಿಸುತ್ತಾರೆ.

" ನಮೋವಿಶ್ವಸೃಜೇಪೂರ್ವಂ ವಿಶ್ವಂತದನುಬಿಭ್ರತೆ । ಅಥ ವಿಶ್ವಸ್ಯಸಂಹರ್ತ್ರೆ ತುಭ್ಯಂ ತ್ರೇಧಾಸ್ಥಿತಾತ್ಮನೆ ॥
ರಸಾಂತರಾಣ್ಯೇಕರಸಂ ಯಥಾದಿವ್ಯಂಪಯೋಶ್ನತೆ । ದೇಶೇದೇಶೇಗುಣೇಷ್ವೇವ ಮವಸ್ಥಾಸ್ತ್ವಮವಿಕ್ರಿಯಃ ॥
ಏಕಃಕಾರಣತಸ್ತಾಂಸ್ತಾಮವಸ್ಥಾಂ ಪ್ರತಿಪದ್ಯಸೆ । ನಾನಾತ್ವಂ ರಾಗಸಂಯೋಗಾ ತ್ಸ್ಫಟಿಕಸ್ಯೇವತೇಧ್ರುವಂ ॥
ಅಮೇಯೋಮಿತಲೋಕಸ್ತ್ವ ಮನರ್ಥಿಸ್ಪಾರ್ಥನಾವಹಃ । ಅಜಿತೋಜಿಷ್ಣುರತ್ಯಂತ ಮವ್ಯಕ್ತೋವ್ಯಕ್ತಕಾರಣಂ ॥
ಹೃದಯಸ್ಥಮನಾಸನ್ನ ಮಕಾಮಂತ್ವಾಂತಪಸ್ವಿನಂ । ದಯಾಳುಮನಘಸ್ಪೃಷ್ಟಂ ಪುರಾಣಮಜರಂವಿದುಃ ॥
ಸರ್ವಜ್ಞಸ್ತ್ವಮವಿಜ್ಞಾತ ಸ್ಸರ್ವಯೋನಿಸ್ತ್ವಮಾತ್ಮಭೂಃ । ಸರ್ವಪ್ರಭುರನೀಶಸ್ತ್ವ ಮೇಕಸ್ತ್ವಂಸರ್ವರೂಪಭಾಕ್ ॥
ಸಪ್ತಸಾಮೊಪಗೀತಂತ್ವಾಂ ಸಪ್ತಾರ್ಣವಜಲೇಶಯಂ । ಸಪ್ತಾರ್ಚಿರ್ಮುಖಮಾಚಖ್ಯು ಸ್ಸಪ್ತಲೋಕೈಕಸಂಶ್ರಯಂ ॥
ಚತುರ್ವರ್ಗಫಲಂಜ್ಞಾನಂ ಕಾಲಾವಸ್ಥಾಚತುರ್ಮುಖಾ । ಚತುರ್ವರ್ಣಮುಯೋಲೋಕ ಸ್ತ್ವತ್ತಸ್ಸರ್ವಂಚಕಾಮ್ಯಮಿತ್ ॥
ಅಭ್ಯಾಸನಿಗೃಹೀತೇನ ಮನಸಾಹೃಸಯಾಶ್ರಯಂ । ಜ್ಯೋತಿರ್ಮಯಂವಿಚಿನ್ವಂತಿ ಯೋಗಿನಸ್ತ್ವಾಂವಿಮುಕ್ತಯೆ ॥
ಅಜಸ್ಯಗೃಹ್ಣತೋಜನ್ಮ ನಿರೀಹಸ್ಯಹತದ್ವಿಷಃ । ಸ್ವಪತೋಜಾಗರೂಕಸ್ಯ ಯಾಥಾರ್ಥ್ಯಂವೇದ ಕಸ್ತವ ॥
ಶಬ್ದಾದೀನ್ವಿಷಯಾನ್ಭೋಕ್ತುಂ ಜರಿತುಂವಿಶ್ವರಂತಪಃ । ಪರ್ಯಾಪ್ತೋಸಿ ಪ್ರಜಾಃಪಾತು ಮೌದಾಸೀನ್ಯೇನ ವರ್ತಿತುಂ ॥
ಬಹುಧಾಸ್ಯಾಗಮೈರ್ಭಿನ್ನಾಃ ಪಂಥಾನಸ್ಸಿದ್ಧಿಹೇತವಃ । ತ್ವಯ್ಯೇವನಿಪತಂತ್ಯೋಘಾ ಜಾಹ್ನವೀಯಾಜವಾರ್ಣವೆ ॥
ತ್ವಯ್ಯಾವೇಶಿತಚಿತ್ತಾನಾಂ ತ್ವತ್ಪ್ರಸಾದೈಕಕರ್ಮಣಾಂ । ಗತಿಸ್ತ್ವಂವೀತರಾಗಾಣಾ ಮಭೂಯಸ್ಸ್ತಿ ವೃತ್ತಯೆ ॥
ಪ್ರತ್ಯಕ್ಷೋಪ್ಯಪರಿಚ್ಛೇದ್ಯೋ ಮಹ್ಯಾದಿರ್ಮಹಿಮಾ ತವ । ಅಪ್ತವಾಗನುಮಾನಾಭ್ಯಾಂ ಸಾಧ್ಯಂ ತ್ವಾಂ ಸ್ತುತಿ ಕಾ ಕಥಾ ॥
ಕೇವಲಂ ಸ್ಮರಣೇನೈವ ಪುನಾಸಿ ಪುರುಷಂ ಯತಃ । ಅನೇನ ವೃತ್ತಯಶ್ಚೇಷಾ ನಿವೇದಿತಫಲಾಸ್ತ್ವಯಿ ॥
ಉದಧೇರಿವ ರತ್ನಾನಿ ತೇಜಾಂಸೀವ ವಿಪಸ್ವತಃ । ಸ್ತುತಿಭ್ಯೋಸ್ಯತಿರಿಚ್ಯಂತೇ ದೂರಾಣಿ ಚರಿತಾನಿ ತೇ ॥
ಅನವಾಪ್ತಮವಾಪ್ತವ್ಯಂ ನತೆ ಕಿಂಚನವಿದ್ಯತೆ । ಲೋಕಾನುಗ್ರಹಪೈವೈಕೋ ಹೇತುಸ್ತೇಜನ್ಮಕರ್ಮಣೋಃ ॥
ಮಹಿಮಾನಂಯದುತ್ಕೃತ್ಯ ತವ ಸಂಪ್ರಿಯತೆವಚಃ । ಶ್ರಮೇಣತದಶಕ್ತ್ಯಾವಾ ನಗುಣಾನಾಮಿಯತ್ತಯಾ ॥ "

"ಎಲೈ ಸ್ವಾಮಿಯೆ. ಪ್ರಪಂಚವನ್ನು ಸೃಷ್ಟಿಸಿದವನು ನೀನೆ, ಕಾಪಾಡುವವನು ನೀನೆ, ನಾಶಮಾಡುವವನು ನೀನೆ, ಹೀಗೆ ಮೂರು ರೂಪವನ್ನು ತಾಳಿರುವ ನಿನಗೆ ನಮಸ್ಕರಿಸುತ್ತೇವೆ. ಅಂತರಿಕ್ಷದಿಂದ ಬೀಳುವ ನೀರು ಎಲ್ಲಿ ಬಿದ್ದರೆ ಅಲ್ಲಿನ ಗುಣಗಳನ್ನು ಹ್ಯಾಗೆ ಪ್ರತಿಬಿಂಬಿಸುತ್ತದೆಯೊ ಹಾಗೆ ನೀನು ಒಬ್ಬನೇ ದೇಶಭೇದ ಗುಣಭೇದಗಳಿಂದ ವ್ಯತ್ಯಸ್ತನಾಗುತ್ತೀಯೆ. ನೀನು ಸ್ವತಃ ನಿರ್ವಿಕಾರನು. ಅವಿಕಾರನಾದ ನೀನು ಕಾರಣಾಂತರಗಳಿಂದ ಬೇರೆಬೇರೆ ಅವಸ್ಥೆಗಳನ್ನು ತಾಳುವದು ವಿವಿಧ ಬಣ್ಣಗಳ ಸಂಪರ್ಕದಿಂದ ಸ್ಫಟಿಕವು ಆಯಾಬಣ್ಣದಿಂದ ಶೋಭಿಸುವಂತೆಯೆ. ನೀನು ಅಳವಿಲ್ಲದವನು, ಲೋಕವನ್ನೆಲ್ಲಾ ಆಳಿದಿರುವವನು. ನೀನು ಯಾಚಕನಲ್ಲ, ಎಲ್ಲರ ಪ್ರಾರ್ಥನೆಗೂ ಆಕರನು. ನೀನು ಅಜೇಯ, ಎಲ್ಲರನ್ನೂ ಜಯಿಸಿದೀಪಿ. ನೀನು ಅವ್ಯಕ್ತ: ಕಾಣಿಸುವ ಎಲ್ಲಾ ವಸುಗಳಿಗೂ ಕಾರಣನು. ನೀನು ಹೃದಯದಲ್ಲಿರುವವನು: ಕೂರನಾಗಿಯೂ ಇರುವವನು. ನೀನು ನಿಷ್ಕಾಮ; ಆದರೂ ತಪೋನಿರತನು. ನೀನು ದಯಾಳು, ಪಾಪರಹಿತನು, ಪುರಾತನ, ಮು.ಪ್ಪಿ

ಲ್ಲದವನು. ನೀನು ಸರ್ವಜ್ಞ: ಆದರೆ ನಿನ್ನನ್ನು ಯಾರೂ ಅರಿಯರು. ನೀನು ಎಲ್ಲಕ್ಕೂ ಸೃಷ್ಟಿಕರ್ತಾ. ಆದರೂ ನೀನು ಮಾತ್ರ ಸ್ವಯಂಭೂ. ನೀನು ಎಲ್ಲರಿಗೂ ಪ್ರಭು; ಆದರೆ ನಿನಗೆ ಯಾರೂ ಪ್ರಭುವಲ್ಲ. ನೀನು ಒಬ್ಬ; ಆದರೆ ಎಲ್ಲಾರೂಪಗಳೂ ನಿನ್ನವೆ. ನೀನು ಸಪ್ತಸಾಮಗಳಿಂದ ಉಪಗೀತ, ಸಪ್ತಾರ್ಣವಗಳ ಜಲಗಳೂ ನಿನ್ನ ಹಾಸಿಗೆ; ಸಪ್ತಜ್ವಾಲೆಗಳಿಂದ ಕೂಡಿದ ಅಗ್ನಿಯು ನಿನ್ನ ಮುಖ: ಸಪ್ತಲೋಕಗಳಿಗೂ ನೀನೇ ಆಶ್ರಯ, ಎಂದು ಜ್ಞಾನಿಗಳು ಹೇಳುತ್ತಾರೆ. ಧರ್ಮಾರ್ಥ ಕಾಮ ಮೋಕ್ಷಗಳೆಂಬ ಚತುರ್ವರ್ಗದ ಜ್ಞಾನವೂ, ಚತುರ್ಯುಗವೆಂಬ ಕಾಲಾವಸ್ಥೆಯೂ, ಚಾತುರ್ವರ್ಣ್ಯದಿಂದ ಕೂಡಿದ ಲೋಕವೆಲ್ಲವೂ, ಚತುರ್ಮುಖನಾದ ನಿನ್ನಿಂದ. ಹೃದಯಾಶ್ರಯನಾದ ಜ್ಯೋತಿರ್ಮಯನಾದ ನಿನ್ನನ್ನು ಮನಸ್ಸಿನಿಂದ ಯೋಗಿಗಳು ಅಭ್ಯಾಸದಿಂದ ನಿಗ್ರಹಿಸಲ್ಪಟ್ಟ ಮುಕ್ತಿಗೋಸ್ಕರ ಹುಡುಕುತ್ತಾರೆ. ನೀನು ಅಜನಾದರೂ ಜನ್ಮಗಳನ್ನೆತ್ತುತ್ತೀಯೆ. ನಿನಗೆ ಯಾವದೂ ಏನೂ ಬೇಕಿಲ್ಲದಿದ್ದರೂ ಶತ್ರುಗಳನ್ನು ನಾಶಮಾಡುತ್ತೀಯೆ. ಯೋಗನಿದ್ರಾವಸ್ಥನಾದರೂ ಜಾಗರೂಕನಾಗಿರುತ್ತೀಯೆ. ಇಂಥಾ ನಿನ್ನ ಯಾಥಾರ್ಥ್ಯವನ್ನು ಯಾರುಬಲ್ಲರು, ಸ್ವಾಮಿಯೆ? ನೀನು ಶಬ್ದಸ್ಪರ್ಶರೂಪರಸಾದಿ ವಿಷಯಲಂಪಟನಾಗಿರುವದಕ್ಕೂ ಸಮರ್ಥ, ದುಶ್ಚರವಾದ ತಪಸ್ಸು ಮಾಡುವದಕ್ಕೂ ಸಮರ್ಥ. ಪ್ರಜೆಗಳನ್ನು ಪಾಲಿಸುವದಕ್ಕೂ ಸಮರ್ಥ: ಉದಾಸೀನನಾಗಿರುವದಕ್ಕೂ ಸಮರ್ಥ. ಆಗಮಗಳಲ್ಲಿ ಹೇಳಿರುವ ಸಿದ್ಧಿಹೇತುಗಳಾದ ಬೇರೆಬೇರೆ ಮಾರ್ಗಗಳೆಲ್ಲವೂ ಜಾಹ್ನವಿಯ ನಾನಾ ಪ್ರವಾಹಗಳೂ ಸಮುದ್ರವನ್ನೆ ಸೇರುವಂತೆ ನಿನ್ನನ್ನೇ ಸೇರುತ್ತವೆ. ಎಲೈ ಸ್ವಾಮಿಯೆ, ನಿನ್ನಲ್ಲಿಯೆ ಮನಸ್ಸನ್ನಿಟ್ಟು, ಎಲ್ಲಾ ಕರ್ಮಗಳನ್ನೂ ನಿನಗೇ ಸಮರ್ಪಿಸಿ, ರಾಗದ್ವೇಷರಹಿತರಾಗಿರುವವರಿಗೆ ಪುನರ್ಜನ್ಮದಿಂದ ವಿಮೋಚನವಾಗುವದಕ್ಕೆ ನೀನೇ ಗತಿ. ನಿನ್ನ ಮಹಿಮೆಯಾದ ಈ ಪ್ರಪಂಚವೆ ಪ್ರತ್ಯಕ್ಷವಾಗಿದ್ದರೂ ತಿಳಿಯಲಸದಳವಾಗಿರುವಾಗ, ಅಗೋಚರನಾಗಿ, ಆಪ್ತವಾಕ್ಯಿನಿಂದಲೂ ಅನುಮಾನಾದಿ ಪ್ರಮಾಣಗಳಿಂದಲೂ ಊಹಿಸಲ್ಪಡಬೇಕಾಗಿರುವ, ನಿನ್ನ ವಿಚಾರದಲ್ಲಿ ಹೇಳತಕ್ಕದ್ದೇನಿದೆ? ದೂರವಾದ ನಿನ್ನ ಚಂತ್ರಿಗಳು ಸಮುದ್ರದಲ್ಲಿರುವ ರತ್ನರಾಶಿಯಂತೆ, ಸೂರ್ಯನಲ್ಲಿರುವ ತೇಜೋರಾಶಿಯಂತೆ, ಸ್ತುತಿಗಳಿಂದ ಅಳೆಯಲಸಾಧ್ಯವಾದವು. ನಿನ್ನಲ್ಲಿ ಇಲ್ಲದಿದ್ದು ನಿನಗೆ ಬೇಕಾಗಿರುವದು ಯಾವದೂ ಇಲ್ಲ; ಲೋಕಾನುಗ್ರಹವೊಂದೇ ನಿನ್ನ ಜನ್ಮಕರ್ಮಗಳ ಉದ್ದೇಶವು. ನಿನ್ನ ಮಹಿಮೆಯನ್ನು ಕೊಂಡಾಡುತ್ತಿರುವಾಗ ಏನಾದು ನಿನ್ನಿಂದ ಕೋಡಿದ ಅದು ಭಕ್ತರ ಅಶಕ್ತಿಯಿಂದ ಅಥವಾ ಮಾತುಗಳು ಸಾಲದ್ದರಿಂದಲೆ ವಿನಾ ನಿನ್ನ ಮಹಿಮೆಯು ಅಷ್ಟೇ ಎನ್ನುವದರಿಂದಲ್ಲ!"

ಎಂದು ದೇವತೆಗಳು ದೇವರನ್ನು ಸ್ತೋತ್ರ ಮಾಡಿದರೆಂದು ಮಹಾಕವಿಯು ವರ್ಣಿಸಿದಾನೆ. ಆ ಸ್ತೋತ್ರದಲ್ಲಿ ಸರ್ವ ವೇದಾಂತ ಸಾರವೂ ಅಡಕವಾಗಿದೆ ಎಂದು ಹೇಳಬಹುದು. ಪಾಶ್ಚಾತ್ಯರು ಷೇಕ್ಸ್ಪಿಯರನ್ನು ಅವನ "Seven Ages of man" "Quality of Mercy," "To be or not to be" ಎಂಬ ವರ್ಣನೆಗಳಿಂದ "ಕವಿಸಾರ್ವಭೌಮ" ಎಂದು ವರ್ಣಿಸುತ್ತಾರೆ. ಕಾಳಿದಾಸನ ಸದುಕ್ತಿಗಳೊಂದಿಗೆ ಷೇಕ್ಸ್ಪಿಯರಿನ ಉಕ್ತಿಗಳನ್ನು ಹೋಲಿಸಬಲ್ಲವರು ಷೇಕ್ಸ್ಪಿಯರು ಕಾಳಿದಾಸನಿಗಿಂತ ಶ್ಲಾಘ್ಯನು ಎಂದು ಹೇಳಲಾರರು. ಕಾಳಿದಾಸನ ಕಾವ್ಯರತ್ನಗಳನ್ನು ಮಹಾ ಪೂಜ್ಯರಾದ ವ್ಯಾಸರು, ವಾಲ್ಮೀಕಿಗಳು, ಪತಂಜಲಿ, ಗೌತಮರು, ಕಪಿಲರು, ಕಾಣಾದರು, ಇವರ ರಚನೆಗಳೊಡನೆ ಹೋಲಿಸಲು ಅಸಾಧ್ಯವಾದರೂ, ಶುದ್ಧವಾಗಿ ರಸಭರಿತವಾಗಿ ಜ್ಞಾನಪ್ರದವಾಗಿರುವ ಗ್ರಂಥರಚನೆಯಿಂದ ಕಾಳಿದಾಸನು "ಪ್ರಪಂಚದ ಕವಿಗಳಲ್ಲಿ ಅಗ್ರಣಿ" ಎಂದು ಹೇಳಿದರೆ ಉತ್ಪ್ರೇಕ್ಷೆಯಾಗಲಾರದು. ಅಂಥಾ ಮಹರ್ಷಿಗಳಿಗೂ ಕವಿನಕ್ಷತ್ರಿಗಳಿಗೂ ಮಾತೃಸ್ಥಾನವಾದ ಈ ಭಾರತದಲ್ಲಿ ಅವರುಗಳ ಉಪದೇಶಗಳ ಕೀರ್ತಿಯು ಅಳಿಯದಂತೆ ಉಳಿಸಿಕೊಂಡು ಬಂದರೆ ನಾವು ಎಷ್ಟೇಕೇಳಾದರೂ ಅದರಿಂದಲೆ ನಮಗೆ ಗೌರವ. ನಮ್ಮನ್ನು ಇತರದೇಶದವರು ಏನಾದರೂ ಸ್ವಲ್ಪಗೌರವಿಸುತ್ತಿದ್ದರೆ ಅದು ನಮ್ಮ ಪ್ರಾಚೀನರ ಜ್ಞಾನಸಂಪತ್ತಿನ ಮೇಲ್ಮೈಗಾಗಿ ಸಲ್ಲಿಸುತ್ತಿರುವ ಗೌರವ, ನಮ್ಮ ಮೇಲ್ಮೈಯಿಂದಲ್ಲ. ಆ ಪೂರ್ವದ ಜ್ಞಾನಸಂಪತ್ತನ್ನು ನಾವು ಬಿಟ್ಟರೆ, ನಾವು ಆಫ್ರಿಕರಂತೆ, ಇಡೊನೀಷ್ಯರಂತೆ, ನೀಗ್ರೊಗಳಂತೆ ಉಳಿಯುತ್ತೇವೆ. ದೈವಕೃಪೆಯಿಂದ ಆ ಸ್ಥಿತಿಯು ಬಾರದಿರಲಿ, ಪೂರ್ವದ ಮಹನೀಯರು ನಮಗೆ ಆಸ್ತಿಯಾಗಿ ಬಿಟ್ಟಿರುವ ಜ್ಞಾನಭಂಡಾರವು ಅಮೃತಕಲಶದಂತೆ ಇನ್ನೂ ಹತ್ತುಸಾವಿರ ವರ್ಷಗಳು ಈ ಭರತಖಂಡದಲ್ಲಿ ಬೆಳಗಲಿ ಎಂದು ದೇವತೆಗಳುಮಹಾವಿಷ್ಣುವನ್ನು ಪ್ರಾರ್ಥಿಸಿದಂತೆ ಮಹಾವಿಷ್ಣು ಮಹೇಶ್ವರ ಮಹಾಬ್ರಹ್ಮರುಗಳನ್ನು ಪ್ರಾರ್ಥಿಸೋಣ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

(*Continued from page 2.*)

exchange may not awaken second thoughts in you. So, on behalf of the public of Mysore, I offer you most sincere welcome!"

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ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

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"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರೆ ಇದೊಂದೇ. ಪೊಲಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾವ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೫೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

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ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
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ಭಗವಂತನ ಕಥೆಗಳು, ೫ ನಾಲ್ಕೂಂ ಸೇರಿ,

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A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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RS. 15—00

KALIDASA

Inaugurating the first celebration of Kalidasa Day by The Suguna Vilas Sabha, in 1627 Hon. Sir C. P. Ramaswamy Iyer, then Law Member of Madras, delivered the following interesting Address:

"The Law Member said that it gave him rare pleasure to participate in the celebration. That was the first year that the Suguna Vilasa Sabha had celebrated Kalidasa Day. It was his earnest hope that throughout the length and breadth of the country there would be regular celebrations every year to commemorate the memory of India's great men in various fields of human activity. During his recent visit to Europe in connexion with the sittings of the League of Nations, he had taken the opportunity of visiting Berlin and a few other cities of Central Europe. He had come upon a street in Berlin—a big street—each side of which was lined with marble statues of German kings and emperors, of German poets, thinkers, and statesmen! Even statues of German iconoclasts and rebels were there, and at the base of each statue a short biographical sketch of the person that the statue represented was engraved, not only in German, but also in French and in English. There were tiny little parks surrounding these statues, and there were seats arranged in the parks. Passers-by could sit there and contemplate the statues feeling uplifted in heart and soul. Not only the native Germans, but foreigners also by gazing at the statues felt ennobled, felt proud of the great potentialities for good inherent in mankind, and Tennyson's famous line about men came to their mind: "That which they have done, but earnest of the things that they shall do."

That day's celebration was significant of the fact that Indians were waking to the importance of keeping themselves reminded of their great men. He had spoken at some length of the wonderful Berlin street with its rows of magnificent statues and charming little parks, but in the matter of the glorification of the memory of their great men no European country lagged behind. In Paris one came across statues of great Frenchmen at every turn. He had himself counted 250 statues of French poets and painters in Paris! In London, again, statues of Englishmen, great in various walks of life, were to be met with in great numbers. In India, unfortunately, great Indians had to be discovered by other countries and then imported into India! Had not this been the case with the late lamented Indian mathematical genius Ramanujam, and the famous scientist happily still carrying on his great researches in Calcutta, Sir Jagadis Chandra Bose?

The speaker went on to say that Kalidasa was one of those responsible for the mental and psychical make up of the present day Indians. But his greatness had to be made known in Europe by Goethe. And then, too, twenty five years elapsed after Goethe sang his eulogy of Kalidasa before it was translated into English by Sir William Jones, the famous English orientalist. Thus, it was Sir William Jones who had been responsible for obtaining world-wide recognition for Kalidasa, and this having been done, the people of India woke up and began issuing for the first time popular editions of Sakuntala and other works of Kalidasa. In recent years, Gabriel d'Annunzio, patriot and poet of Italy, had paid a glowing tribute to Kalidasa, to study whose works in the original the Italian poet had gone the length of specially learning Sanskrit!

Having next referred at some length to the matchless melody of Kalidasa's verse, and the superb architectonics of his plays and of Sakuntala in particular, the speaker concluded with a fervent expression of the hope that the day of the Indian Renaissance was not far off, and intellectual India would forthwith begin bending its energies to usher in that glorious period!

158 YEARS OLD

A letter about the oldest inhabitant of Azerbaijan, Shirali Muslimov, who is 158 years old, was sent to India today by the Ministry of Social Insurance of the Republic. This was done at the request of the Central Social welfare Board of India.

Muslimov replied to 22 points of a questionaire. Firstly, he said that he regarded physical work, which he does since early childhood, as an indispensable condition for longevity. Even now, being a pensioner, Shirali works in the orchard and tends cattle.

Muslimov gets up very early, does the daily chores and then has breakfast. His diet usually includes dairy products, tea, vegetables, which are rich in vitamins. For supper Muslimov has soup, meat, cheese and national milk food, and for dinner—sour milk. The old man does not drink or smoke.

Muslimov sleeps 7-8 hours a day and spends all the rest of the time in the open air. Replying to the question. "what is your advice to the future generation", Shirali said that he wished the young people successful studies and useful work for the good of the human race. "And my biggest wish and advice to the future generation" he continued, "is to safeguard world peace so that there would be no war." Muslimov could have added that he had lost many sons, grandsons, great-grandsons and great-great grandsons in different wars!

Together with the information about the 158-year-old highlander, a list was sent to India of other extraordinarily old men and women, born in 1833-1863. TASS.

THEY SAY

"Advice is like snow; the softer it falls, the longer it dwells upon and the deeper it sinks into the mind."

* * *

"In Marriage it's not as important to pick the right person as to *be* the right partner."

* * *

"Modern Paintings are like women. You'll never enjoy them if you try to understand them."

* * *

"What society needs is broad men sharpened to a point."

* * *

"It's hard to know exactly when one generation ends, and the next one begins. But it's somewhere around nine o'clock at night!"

* * *

"About the only two things a child will willingly share are communicable disease and the mother's age!"

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ಭಗವದಾರಾಧನ	೦—೬—೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜವಿಷ್ಣಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

CONVOCATION ADDRESS

by Dr. SIR P. C. RAY.

1926.

(Continued from previous issue.)

If we begin by critically examining our methods in India (not only in your University) the first outrage that we find we committed was in making a foreign language our vehicle of instruction. It is surprising that this principal reason for our intellectual sterility was not discovered till very recently, and it is still more surprising to find that some of the well known educationists of the time continue to regard this relegation of the English language to an inferior position as fraught with disastrous consequences! To avoid misconception, I must here, once for all, make it clear that the study of English or other important foreign languages is by no means discouraged; they open up newer vistas of thoughts and ideals; there is no need of entertaining the fear that the language in which Shakespeare and Milton wrote will be left uncultivated. Only it must not be looked upon as the medium of instruction. A man of education must, in the first place, be one well up in all-round information, and he can gather it best and in the minimum of time if he does so in a language he learned to lisp in, while sucking his mother's breast—the language of his nursery. Arithmetic, History, Economics, Politics, Logic and Geography, in short the book of knowledge, can readily be mastered in one's own vernacular. That should be the first stone in our educational edifice if we want to build well and high!

Every one will admit that with an improved and broadened form of secondary education, the functions of the Universities will be stripped of many of their unnecessary appendages, making thus for real progress. The mechanical portion of training which ought really to be finished in the school stage, but which unfortunately is carried on to the University forms, will then greatly disappear and make these Universities real centres of learning and culture. I fear a good deal of explanation is necessary at this point, mainly because the present University system is as yet so full of routine details that its function is not very far removed from that of a Secondary School. Even in the post-graduate stage there are some who would insist on definite exercises! I do not for a moment suggest that in the Universities under the cloak of freedom of choice of study any indolence should flourish. The habit of industry in addition to intellectual capacity should form the primary condition of continuance in the University. All that is implied is that the numerous compulsory class lectures and exercises that form to-day the basis of education in the Universities should be abolished if the intellectual capacity of University students is to develop. No doubt the lecture system gives an appearance of work, but if the student is himself willing to utilise his time, he would in most cases find that he gets through more work by absenting himself from these compulsory lectures. The greatest disadvantage of the compulsory lecture system arises from the facts that those that attend can only under exceptional cases ask questions to clear their difficulty, and as is only natural, the teacher only explains his own view-point. To remedy these evils,

the tutorial system is being introduced in some Universities; but although this latter partially supplements the incompleteness of the former method, its general effect, so far as I am aware, is more of the nature of coaching without intellectual effort. Just consider the opposite system where the student is only given the names of some books and some questions on the problems dealt therein; he reads them, digests them and develops his own answers to the questions by a process of thinking which is his own, and then in the College Seminar discusses them his own point of view with his colleagues and professors, preferably in limited groups. I am sure under these circumstances his powers of analysis as well as synthesis will be better developed, and his efforts, though irksome in the beginning, will soon enable him to carve out his own intellectual empire. All these, however, presuppose a sound secondary education.

The question may be asked, if the lecture system be abolished, what should be the function of professors? The answer is obvious—the function of the professor should be mainly original research. Where he feels he has something new to impart, he lectures, he discourses and thus keeps the spirit of enquiry for ever alive and growing in this intellectual democracy. In the words of Bertrand Russell, skill in pedagogy in University teaching is no longer important.

I may be now allowed to review in short the workings of my own University, I mean that of Calcutta, from the point of view of the ideals laid down above. While regretting that our secondary system is most deplorably deficient, for which the medium of education is not inconsiderably responsible, the post-graduate system developed by that illustrious educationist, the late Sir Ashutosh Mukherjee, approaches my conception of University ideal. Its highest ideals are conterminous with absolute intellectual freedom, the full realisation of which is unhappily being hampered by financial inadequacy. I shall not be guilty of high treason against my Alma Mater if I choose to infer that to meet this inadequacy, we have been forced, to a certain extent at any rate, to keep both the secondary and degree courses of instruction tied to our apron strings. The effect of such a system is that healthy elimination, for which I stand, is secured only partially, and necessarily the beneficent effect of the post-graduate system is reduced. In those sections of the post-graduate department, for instance the science sections, where limited accommodation practically ensures rigorous elimination, where the munificence of far-seeing donors have placed teaching and research on a comparatively sounder basis, the record of work and the output of original contribution are by no means unworthy. The workers in the College of Science, students and teachers alike, come into that intimate contact with one another which is truly characteristic of an intellectual democracy On the other hand, in the Arts section where by the very nature of circumstances alluded to the elimination is far less, though the teachers themselves are a distinguished brotherhood, each contributing to the stock of human knowledge worthy of their position, the mass of students lose that most important of all opportunities,—the contact with the inner workings of the teacher. That I consider as the greatest loss in a University system! While hoping that improvement of the lower forms of education will soon remove these difficulties in our University system, I cannot help noticing with regret that in the executive organisations of our academic system, the student element is entirely absent. Nothing teaches a man more than responsibility, and the feeling that he is of the system. In Soviet Russia, this method of introducing

the student element in the executive bodies of schools and colleges has been productive of such good results that we outsiders who really care to make our educational institutions part and parcel of our organic growth, should lose no time in adopting this novel system.

(To be continued)

WORLD'S LARGEST

The Gol Gumbaz situated at Bijapur in the Mysore State is one of the most impressive historic monuments of India. Its dome is one of the world's largest!

Built by Mohamed Adil Shah (1627-1656) the magnificent domed structure dominates the landscape and has become symbolic of the highly evolved aesthetics of the Adil Shahi Kings.

Professor Fergusson in his "Indian and Eastern Architecture" describes the Gol Gumbaz, enthusiastically. He says there is nothing in Hindustan which can be compared for grandeur of conception with Gol Gumbaz, nor any so elaborately rich in ornamental detail as Ibrahim Rouza. The tombs of Humayun and Akbar will not bear comparison with them. But it is difficult to institute any satisfactory comparison.

The white marble of Taj and its inlaying of precious stones are important adjuncts, but should one take them into consideration in criticising architectural design? The situation, too, of the Taj on the banks of the Jamuna far surpasses that of any building at Bijapur; It retains its gardens and marble fountains too; but that must not be allowed to mislead us in judging the comparative merits of design.

With the same advantages, the architect of Gol Gumbaz would certainly have produced a far grander building.

The Gol Gumbaz, also known as Gol Gumbaz, Bol Gumbad or Boli Gumbaz presents a striking departure from the highly ornate and exquisitely chiselled features of the Ibrahim Rouza. Its essence lies in its massive magnificence and its brilliantly engineered dome.

The monument consists of an enormous hall enclosed by four lofty walls and buttressed by seven storied towers in the corners. Octagonal in shape the towers add to the architectural value of the monument and lend support to the gigantic dome.

A striking cornice runs round the building at a height of ninety feet between the arches and the parapet and rests on ornamental stone corbals.

HINDI IN MUNICH

For the eighth consecutive year, Munich's India Institute offers course in Hindu for beginners and advanced students during the 1963-64 winter semester. Once again, the population of Munich has shown great interest in the Hindu language despite the fact that learning the complicated characters is extremely difficult for Europeans. Mr. Sharma, who has taught the course for many years, can be quite coutent wish his pupils. Not only university students and historians who regularly attend the course each year show great zeal but also secretaries, young businessmen, apprentices and workers who hope that knowledge of Hindu will lead to an opening in the diplomatic service or their firms' sending them to India. Surprisingly enough, for the first time this year, several Indians living or studying in Munich signed up for a course in Hindu!

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* * *

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* * *

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Yours Sincerely,
Abani Bora, M.A."

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